Ignatius his Conclave:

OR,

His Inthroniſation in a late Election in Hell:

Wherin many things are mingled *by way of Satyr.*

Concerning

The Diſpoſition of Ieſuites
The Creation of a new Hell,
The eſtabliſhing of a Church in the Moone.

There is alſo added an Apology *for Ieſuites.*

All dedicated to the two adverſary Angels, which are protectors of the *Papall Conſiſtory, and of the Colledge of Sorbon.*

By IOHN DONNE, Doctor of Divinitie, and late Deane of Saint *Pauls.*

LONDON,
Printed for *Iohn Marriott*, and are to be ſold by *W. Sheares* at the Harrow in *Britains Burſſe.* 1634.

THE PRINTER *to the Reader.*

DOeſt thou ſeeke after the author? It is in vaine; for he is harder to be found then the Parents of Popes were in the old times: yet if thou have an Itch of geſſing, receive from mee ſo much, as a friend of his, to whom hee ſent his Booke to be read, writ to me. *The Author was unwilling to have this Booke publiſhed, thinking it unfit both for the matter, which in it ſelfe is weighty and ſerious, and for that gravitie which himſelfe had propoſed and obſerved in another Booke formerly publiſhed, to deſcend to this kind of writing. But I on the other ſide, muſtred my forces againſt him, and produced reaſons and examples. I propoſed to him the great* Eraſmus (*whom though* Scribanius *the* Ieſuit *call him* one of our Preachers:) *yet their great* Coccius *is well content to* In Contr. fol. 160.

number him amongſt his Authors. And to his bitter jeſtings and skirmiſhings in this kinde, our enemies confeſſe, that our Church is as much beholden, as to Luther *himſelfe, who fought ſo valianly in the maine battell. I remembred him alſo how familiar a faſhion this was amongſt the* Papiſts *themſelves; and how much* Rebullus *that* Run-away, *had done in this kinde, as well in thoſe bookes, which hee calls* Salmonees, *as in his other, which he entitles,* The Cabal of the reformed Churches, *of which booke, if he were not the Author, hee was certainely the* Apologiſt, *and defender. Neither was that man, whoſoever hee bee, which calls himſelfe* Macer, *inferior to* Reboul *in this kinde, when he dedicated to* laughter *and to* pleaſure, *his diſputation of that horrible Excommunication of* Paulus 5. *againſt the* Venetians, *and of other matters concerning the ſalvation of ſoules. Both which, not contenting themſelves, as this Author doth, to ſport and obey their naturall diſpoſition in a buſineſs (if you conſider the perſons) light enough (for what can bee vainer then a* Ieſuit?) *have ſaucily riſen up againſt* Princes *and the* Lords Anointed. I added moreover, *that the things delivered in this Booke were by many degrees more*

mo-

modeſt, then thoſe which themſelves, in their owne civill warres doe dayly vomit foorth, when they butcher and mangle the fame and reputation of their owne Popes *and* Cardinals *by their received* Lucian, Paſquil. *At laſt hee yeelded, and made me owner of his Booke, which I ſend to you to bee delivered over to forraine Nations, a farre from the father: and (as his deſire is) b his laſt in this kind. Hee chooſes and deſires, that his other Booke ſhould teſtifie his ingenuitie, and Candor, and his diſpoſition to labour for the reconciling of all parts. This Booke muſt teach what humane infirmitie is, and how hard a matter it is for a man much converſant in the Bookes and Acts of* Ieſuits, *ſo thoughly to caſt off the* Ieſuits, *as that hee contract nothing of their naturall droſſes, which are* Pe-tulancie *and* Lightneſſe. *Vale.*

a Procu'ũ. &
b Poſtu-mum.

TO THE TWO Tutelar Angels, protectors of the Popes Consistorie, and of the College *of Sorbon.*

MOst noble couple of *Angels*, lest it should be said that you did never agree, and never meet, but that you did ever abhorre one another, and ever *Resemble* Ianus *with a diverse face*; I attempted to bring and joyne you together once in these papers; not that I might compose your differences, for you have not chosen mee for *Arbitrator*; but, that you might beware of

an enemy common to you both, I will relate what I saw. I was in an *Extasie*, and

My litle wandring sportful Soul, Guest, and companion of my body,

had libertie to wander through all places, and to survey and reckon all the roomes, and all the volumes of the heavens, and to comprehend the situation, the dimensions, the nature, the people, and the policie, both of the swimming Ilands, the *Planets*, and of all those which are fixed in the firmament. Of which, I thinke it an honester part as yet to be silent, then to doe *Galileo* wrong by speaking of it, who of late hath summoned the other worlds, the Stars to come neerer to him, and give him an account of themselves, Or to *Keppler*, who (as himselfe testifies of himselfe) *ever since* Tycho Braches *death, hath received*

Nuncius sydereus.

De stella in Cygno.

ceived it into his care, that no new thing ſhould be done in heaven without his knowledge. For by the law, *Prevention* muſt take place; and therefore what they have found and diſcovered firſt, I am content they ſpeake and utter firſt. Yet this they may vouchſafe to take from me, that they ſhall hardly find *Enoch*, or *Elias* any where in their circuit. When I had ſurveid all the heavens, then as

The Larke by buſie and laborious wayes,
Having climb'd up th'ethereall hil, doth raiſe
His Hymnes to Phœbus *Harpe: And ſtriking then*
His ſailes, his wings, doth fall downe backe agen,
So ſuddenly, that one may ſafely ſay,
A ſtone came lazily that came that way,

In the twinckling of an eye, I ſawe al the roomes in Hell open to my ſight. And by the benefit of certaine ſpectacles, I know

not of what making, but I thinke, of the ſame, by which *Gregory* the great, and *Beda* did diſcerne ſo diſtinctly the ſoules of their friends, when they were diſcharged from their bodies, and ſometimes the ſoules of ſuch men as they knew not by ſight, and of ſome that were never in the world, and yet they could diſtinguiſh them flying into Heaven, or converſing with living men. I ſaw all the channels in the bowels of the Earth; and all the inhabitants of all nations, and of all ages were ſuddenly made familiar to mee. I thinke truely, *Robert Aquinas* when he tooke *Chriſts* long Oration, as hee hung upon the Croſſe, did uſe ſome ſuch Inſtrument as this, but applyed to the eare: And ſo I thinke did he, which dedicated to *Adrian* 6. that Sermon which *Chriſt* made

Paleotus de Sindone cap. 6.

Ioſephina di Gieron. Gratian.

made in praiſe of his Father *Ioſeph*: for elſe how did they heare that, which none but they ever heard? As for the *Suburbs* of Hel (I meane both *Limbo* and *Purgatory*) I muſt confeſs I paſſed them over ſo negligently, that I ſaw them not: and I was hungerly caried, to finde newe places, never diſcovered before. For *Purgatorie* did not ſeeme worthy to mee of much diligence, becauſe it may ſeeme already to have bene beleeved by ſome perſons, in ſome corners of the *Romain Church*, for about 500 yeares; that is, ever ſince the Councell of *Trent* had a minde to fulfill the prophecies of *Homer*, *Virgil*, and the other *Patriarks* of the *Papiſts*, and being not ſatisfied with making one *Tranſubſtantiation*, purpoſed to bring in another: which is, to change *Fables* into *Articles* of

Faith.

Faith. Proceeding therefore to more inward places, I ſaw a ſecret place, where there were not many, beſide *Lucifer* himſelfe; to which, onely they had title, which had ſo attempted any innovation in this life, that they gave an affront to all Antiquitie, and induced doubts, and anxieties, and ſcruples, and after a libertie of beleeving what they would, at length eſtabliſhed opinions, directly contrary to all eſtabliſhed before. Of which place in *Hell*, *Lucifer* afforded us hertofore ſome little knowledge, when more then 200. yeares ſince, in an *Epiſtle* written to the *Cardinall S. Sexti*, he promiſed him a roome *in his palace, in the remoteſt part of his eternall Chaos*, which I take to be this place. And here Pope *Boniface* 3. and *Mahomet*, ſeemed to contend about the high-

Theod. Niem. nemus unio, Tra. 6. cap. 29.

eſt

eſt roome, He gloried of having expelled an old Religion, and *Mahomet* of having brought in a new: each of them a great deluge to the world. But it is to be feared, that *Mahomet* will faile therein, both becauſe he attributed ſomething to the old *Teſtament*, and becauſe he uſed *Sergius* as his fellow-Biſhop, in making the *Alcoran*; whereas it was evident to the ſupreme Iudge *Lucifer*, (for how could he bee ignorant of that, which himſelfe had put into the Popes minde?) that *Boniface* had not onely neglected, but deſtroyed the policy of the State of *Iſrael*, eſtabliſhed in the old *Teſtamẽt*, when he prepared *Popes* a way, to tread upon the neckes of *Princes*, but that he alſo abſtained from al Example and Coadjutor, when he tooke upon him that new name, which *Gregorie* him-

himſelfe (a Pope neither very fooliſh, nor overmodeſt) ever abhord. Beſides that every day affoords new Advocats to *Boniface* his ſide. For ſince the *Franciſcans* were almoſt worne out (of whom their Generall, *Francis*, had ſeene 6000 Souldiers in one army, that is, in one Chapter) which, becauſe they were then but freſh Souldiers, he ſaw aſſiſted with 18000 *Devels*, the *Ieſuits* have much recompenced thoſe decaies and damages, who ſometimes have mainetained in their Tents, 200000 Schollers. For though the Order of *Benedict* have ever bene ſo fruitfull, that they ſay of it, *That all the new Orders, which in later times have broken out, are but litle ſprings, or drops, and that Order the Ocean, which hath ſent out 52 Popes, 200 Cardinals, 1600 Archbiſhops,*

Sedulius Apolog. pro libro Conform. lib. 2. cap. 2.

Harlay defence des Ieſuites.

Volladeri le Canoniſa Francis Ro. in. Eiſſ.

ſhops, 4000 *Biſhops*, *and* 5000 *Saints*, *approved by the Church*, and therefore it cannot be denied, but that *Boniface* his part is much releeved by that Order; yet if they bee compared to the *Ieſuits*, or to the weake and unperfect Types of them, the *Franciſcans*, it is no great matter that they have done. Though therefore they eſteeme *Mahomet* worthy of the name of an *Innovator*, and therein perchance not much inferiour to *Boniface*, yet ſince his time, to ours, almoſt all which have followed his Sect, have lived barren in an vnanimity, and idle concord, and cannot boaſt that they have produced any new matter: whereas *Boniface* his ſucceſſors awakned by him, have ever bene fruitfull in bringing forth new ſinnes, & new pardons, and Idolatries, and King-killings. Though therefore

fore it may religiously, and piously be beleeved, that *Turkes*, as well as *Papists*, come daily in troupes to the ordinary and common places of *Hell*; yet certainely to this more honourable roome reserved for especiall *Innovators*, the *Papists* have more frequent accesse; and therefore *Mahomet* is out of hope to prevaile, and must imitate the *Christian Emperours*, and be content to sit (as yet he doth) at the *Popes* feet. Now to this place, not onely such endeavour to come, as have *Innovated* in matters, directly concerning the soule, but they also which have done so, either in the Arts, or in conversation, or in any thing which exerciseth the faculties of the Soule, & may so provoke to quarrelsome and brawling controversies: for so the truth be lost, it is no matter how. But

the

the gates are ſeldome opened, nor ſcarce oftner then once in an Age. But my deſtiny favoured me ſo much, that I was preſent then, and ſaw all the pretenders and all that affected an entrance, and *Lucifer* himſelfe, who then came out into the outwart chāber, to heare them plead their owne Cauſes. As ſoone as the doore creekt, I ſpied a certaine *Mathematician*, which till then had bin buſied to find, to deride, to detrude *Ptolomey*; and now with an erect countenance, and ſetled pace, came to the gates, and with hands and feet (ſcarce reſpecting *Lucifer* himſelfe) beat the dores and cryed; "Are "theſe ſhut againſt me, to whō "all the Heavens were ever o-"pen, who was a Soule to the "Earth, and gave it motion?

By this I knew it was *Copernicus*: For though I had never heard

heard ill of his life, and therefore might wonder to find him there; yet when I remembred, that the *Papists* have extended the name and the punishment of Heresie, almost to every thing, and that as yet I vsed *Gregories* and *Bedes* spectacles, by which one saw *Origen*, who diserved so well of the *Christian Church*, *burning in Hell*, I doubted no longer, but assured my selfe that it was *Copernicus* which I saw. To whom *Lucifer* said; "Who "are you? For though even by "this boldnes you seeme wor-"thy to enter, and have attemp-"ted a new faction even in *Hel*, "yet you must first satisfy those "which stand about you, and "which expect the same for-"tune as you doe. Except, O "*Lucifer*, answered *Copernicus* "I thought thee of the race of "the starre *Lucifer*, with which I am

Bellar. de Purgat. li. 2. cap. 8.

" I am ſo well acquainted, I " ſhould not vouchſafe thee this " diſcourſe. I am he, which pi- " tying thee who wert thruſt " into the Center of the world, " rayſed both thee, and thy pri- "ſon, the Earth, up into the Hea- " vens; ſo as by my meanes *God* " doth not enjoy his revenge " upon thee. The Sunne, which " was an officious Spie, and a be- " trayer of faults, and ſo thy e- " nemy, I have appointed to go " into the loweſt part of the " world. Shall theſe gates be o- " pen to ſuch as have *Innovaed* " in ſmale matters? and ſhall " they be ſhut againſt me, who " have turned the whole frame " of the world, and am thereby " almoſt a new Creator. More then this he ſpoke not. *Lucifer* ſtuck in a Meditation. For what ſhould he doe? It ſeemed unjuſt to deny entry to him which had

had deſerved ſo well, and dangerous to grant it, to one of ſo great ambitions, and undertakings: nor did he thinke that himſelfe had attempted greater matters before his fall. Something he had which hee might have conveniently oppoſed, but hee was loth to utter it, leſt hee ſhould confeſſe his feare. But *Ignatius Loyola* which was got neere his chaire, a ſubtill fellow, and ſo indued with the Devill, that he was able to tempt, and not onely that, but (as they ſay) even to poſſeſſe the Devill, apprehended this perplexity in *Lucifer*. And making himſelfe ſure of his owne entrance, and knowing well, that many thouſands of his family aſpired to that place, he oppoſed himſelfe againſt all others. Hee was content they ſhould bee damned, but not that they ſhould

ſhould governe. And though when hee dyed hee was utterly ignorant in al great learning, and knew not ſo much as *Ptolomeys*, or *Copernicus* name, but might have bene perſwaded that the words *Almageſt*, *Zenith*, and *Nadir*, were Saints names, and fit to bee put into the *Litanie*, and *Ora pro nobis* joyned to them; yet after hée had ſpent ſome time in hell, hee had learnt ſomewhat of his *Ieſuits*, which daily came thither. And whilſt hee ſtaied at the threſhold of *Hell*, that is, from the time when he delivered himſelfe over to the Popes will, he tooke a little taſte of learning. Thus furniſht, thus hee undertakes *Copernicus*. "Do you thinke to "win our *Lucifer* to your part, "by allowing him the honour "of being of the race of that "ſtarre? who was not onely made

"made before all the ſtarres, but
"beeing glutted with the glory
"of ſhining there, transferred
"his dwelling and Colonies vn-
"to this Monarchy, and thereby
"gaue our Order a noble ex-
"ample, to ſpy, to inuade, and to
"poſſeſſe forraine Kingdomes.
"Can our *Lucifer*, or his fol-
"lowers haue any honour from
"that ſtarre *Lucifer*, which is
"but *Venus?* whoſe face how
"much wee ſcorne, appeares
"by this, that, for the moſt part
"we vſe her auerſly and prepo-
"ſterouſly. Rather let our *Lu-*
"*cifer*, glory in *Lucifer* the *Ca-*
"*laritan Biſhop*; not therefore
"becauſe he is placed amongſt
Zuß. de "Heretiques, onely for affir-
r.c. 81. "ming the propogation of the
"ſoule; but ſpecially for this,
"that hee was the firſt that op-
"poſed the dignity of Princes,
"and imprinted the names of

Anti-

Antichriſt, *Iudas*, and other ſtigmatique markes vpon the *Emperour*; But for you, what newe thing have you inuented, by which our *Lucifer* gets any thing? What cares hee whether the earth trauell, or ſtand ſtill? Hath your raiſing up of the earth into heaven, brought men to that confidence, that they build new towres or threaten God againe? or doe they out of this motion of the earth conclude, that there is no hell, or deny the puniſhment of ſin? Doe not men beleeve? doe they not live juſt, as they did before? Beſides, this detracts from the dignitie of your learning, and derogates from your right and title of comming to this place, that thoſe opinions of yours, may very well bee true. If therfore any man have ho-

" honour or title to this place
" in this matter, it belongs
" wholly to our *Clavius*, who
" oppoſed himſelfe opportunely
" againſt you, and the truth,
" which at that time was cree-
" ping into every mans minde.
" Hee onely can bee called the
" Author of all contentions, and
" ſchoole-combats in this cauſe;
" and no greater profit can bee
" hoped for herein, but that for
" ſuch brables, more neceſſary
" matters be neglected. And yet
" not onely for this is our *Cla-*
" *vius* to bee honoured, but for
" the great paines alſo which he
" tooke in the *Gregorian Calen-*
" *der*, by which both the peace
" of the Church, and civill buſi-
" neſſes have beene egregiouſly
" troubled: nor hath heaven it
" ſelfe eſcaped his violence, but
" hath euer ſince obeyed his ap-
" pointments: ſo that S. *Stephen*,

" *John*

"*John Baptist*, and all the reſt, "which have been cómanded to "work miracles at certaine ap- "pointed dayes, where their re- "liques are preſerved, doe not "now attend till the day come, "as they were accuſtomed, but "are awaked ten dayes ſooner, "and conſtrained by him to "come downe from heaven to "do that buſineſſe, But your i- "ventions can ſcarce bee called "yours, ſince before you, *Hera- "clides*, *Ecphantus*, and *Ariſtar- "chus* thruſt them into the "world: who notwithſtanding "content themſelves with lo- "wer rooms amongſt the other "Philoſophers, and aſpire not to "this place, reſerved onely for "*Antichriſtian Heroes*: neither "doe you agree ſo well amongſt "your ſelves, as that you can "bee ſaid to have made a *Sect*, "ſince, as you have perverted

Harlay. defence des Ieſuites me ſdi. 6.

"and changed the order and
"*Scheme* of others: so *Tycho*
"*Brachy* hath done by yours,
"and others by his. Let there-
"fore this little *Mathematician*
"(dread Emperour) withdraw
"himselfe to his owne compa-
"ny. And if hereafter the Fa-
"thers of our Order can draw
"a *Cathedrall Decree* from the
"Pope, by which it may be de-
"fined as a matter of Faith,
"*That the earth doth not move*;
"and an *Anathema* inflicted up-
"on all which hold the contra-
"ry: then perchance both the
"Pope which shall decree that
"and *Copernicus* his followers
"(if they be Papists) may have
"the dignity of this place. *Lu-
cifer* signified his assent: and *Co-
pernicus*, without muttering a
word, was as quiet, as he think
the sunne: when he which stood
next him, entred into his place

To

To whom *Lucifer* ſayd: And who are you? Hee anſwered, "*Philippus Aureolus Theophraſtus Paracelſus Bombaſt of Hohenheim.* At this *Lucifer* trembled, as if it were a new *Exorciſme*, and he thought it might well bee the firſt verſe of Saint *Iohn*, which is alwaies imployed in *Exorciſmes*, and might now be taken out of the *Welſh*, or *Iriſh Bibles*. But when he underſtood that it was but the webbe of his name, hee recollected himſelfe, and raiſing himſelfe "upright, asked, What he had "to ſay to the great *Emperour* "*Sathan, Lucifer, Belzebub, Leviathan, Abaddon, Paracelſus* "replyed, It were an injurie to "thee, O glorious *Emperour*, if "I ſhould deliver before thee, "what I have done, as though "all thoſe things had not pre-"ceeded from thee, which ſeemed

" med to have been done by me,
" thy organe and conduit: yet
" ſince I ſhall rather bee thy
" trumpet herein, then mine
" owne, ſome things may be ut-
" tered by me. Beſides therefore
" that I brought all *Methodicall*
" *Phyſicians*, and the Art it ſelfe
" into ſo much contempt, that
" that kind of Phyſick is almoſt
" loſt; this alſo was ever my
" principall purpoſe, that no cer-
" taine new Art, nor fixed rules
" might bee eſtabliſhed, but
" that all remedies might bee
" dangerouſly drawne from my
" uncertaine, ragged, and unper-
" fect experimēts, in trial wher-
" of, how many men have beene
" made carkaſes? And falling up-
" on thoſe times which did a-
" bound with paradoxicall, and
" unuſuall diſeaſes, of all which,
" the poxe, which then began to
" rage, was almoſt the center
and

"and ſinke: I ever profeſſed an
"aſſured and an eaſie cure there-
"of, leſt I ſhould deterre any
"from their licentiouſneſſe.
"And whereas almoſt all poy-
"ſons are ſo diſpoſed and con-
"ditioned by nature, that they
"offend ſome of the ſenſes, and
"ſo are eaſily diſcerned and a-
"voided, I brought it to paſſe,
"that that treacherous quality
"of theirs might bee removed,
"and ſo they might ſafely bee
"given without ſuſpicion, and
"yet performe their office as
"ſtrongly. All this I muſt con-
"feſſe, I wrought by thy mine-
"rals and by thy fires, but yet I
"cannot deſpayre of my re-
"ward, becauſe I was thy firſt
"miniſter and inſtrument, in
"theſe innovatiõs. By this time
Ignatius had obſerved a tempeſt
riſen in *Lucifers* countenance:
for he was juſt of the ſame tem-

per as *Lucifer*, and therefore suffered with him in every thing, and felt all his alterations. That therefore he might deliver him from *Paracelsus*, he said; "You "must not thinke sir, that you "may here draw out an Orati- "on to the proportion of your "name. It must be confessed, "that you attempted great mat- "ters, and well becomming a "great Officer of *Lucifer*, "when you undertooke not on- "ly to make a man, in your *A- "limbicks*, but also to preserve "him immortall. And it can- "not be doubted, but that out "of your *Commentaries* upon "the *Scriptures*, in which you "were utterly ignorant, many "men have taken occasion of er- "ring, and thereby this kingdom "much indebted to you. But "must you therefore have ac- "cesse to this secret place? what

have

" have you compaſſed, even in
" Phyſick it ſelfe, of wch we *Ie-*
" *ſuits* are ignorant? For though
" our *Ribadenegra* have reckoned
" none of our *Order*, which hath
" written in *Phyſicke*, yet how
" able and ſufficient wee are in
" that faculty, I will be tryed by
" that Pope, who hath given a
" priviledge to *Ieſuites* to pra-
" ctiſe *Phyſicke*, and to be pre-
" ſent at *Deaths-bed*, (a) which
" is denyed to other *Orders*:
" for why ſhould hee deny us
" their bodies, whoſe ſoules he
" delivered to us? and ſince hee
" hath transferd upon us the po-
" wer to practiſe *Phyſicke*, hee
" may juſtly be thought to have
" transferd upon us the Art it
" ſelfe by the ſame *Omnipotent*
" *Bull*; ſince hee which grants
" the end, is by our *Rules* of *law*
" preſumed to have granted all
" meanes neceſſary to that end.

Bulla 18. *in Gretz. cont. Haſenmull.*

a *Moſcovius de majeſt. Eccle. milit. c.* 7.

"Let mee (dread *Emperour*,)
"have leave to ſpeake truth be-
"fore thee; Theſe men abuſe
"and prophane too much thy
"mettals, which are the bo-
"wels, and treaſure of thy king-
"dome: For what doth *Phy-*
"*ſicke* profit thee? *Phyſicke* is a
Moſaeſ. Theor. 1. cap. 2. "ſoft, and womaniſh thing. For
"ſince *no medicine doth naturally*
"*draw blond*, that ſcience is not
"fit nor worthy of our ſtudy;
"Beſides, why ſhould thoſe
"things which belong to you,
"be imployed to preſerve from
"diſeaſes, or to procure long
"life? were it not fitter, that
"your *brother*, and *colleague*,
"the Biſhop of *Rome*, which
"gov rnes upon the face of
"your earth, and gives daily in-
"creaſe to your Kingdome,
"ſhould receive from you theſe
"helps and ſubſidies? To him
"belongs all the Gold, to him
all

"all the precious ſtones, con-
"ceald in your entralls, where-
"by hee might baite and en-
"ſnare the Princes of the earth,
"through their Lords, and
"Councellors meanes, to his o-
"bedience, and to receive his
"commandements, eſpecially in
"theſe times, when almoſt eve-
"ry where his ancient rights
"and tributes are denied unto
"him. To him belongs your I-
"ron, and the ignobler mettals,
"to make engines; To him be-
"long your Mineralls apt for
"poyſon; To him, the Salt-
"peter, and all the Elements of
"Gun-powder, by which hee
"may demoliſh and overthrow
"Kings and Kingdomes, and
"Courts, and ſeates of Iuſtice.
"Neither doth *Paracelſus* truly
"deſerve the name of an *Inno-*
"*vatour*, whoſe doctrine *Seve-*
"*rinus* and his other followers

"doe referre to the moſt anci-
"ent times. Thinke therefore
"your ſelfe well ſatisfied, if you
"bee admitted to governe in
"chiefe that Legion of homi-
"cide-Phyſicians, and of Princes
"which ſhall be made away by
"poyſon in the midſt of their
"ſinnes, and of women temp-
"ting by paintings and face-
"phyſicke. Of all which ſorts
"great numbers will daily come
"hither out of your *Academy*.

Content with this ſentence, *Paracelſus* departed; and *Machiavel* ſucceeded, who having obſerved *Ignatius* his forwardneſſe, and ſaucineſſe, and how, uncald, he had thruſt himſelfe into the office of *Kings Attorny*, thought this ſtupid patience of *Copernicus*, and *Paracelſus* (men which taſted too much of their *Germany*) unfit for a *Florentine*: and therefore had provided

vided ſome venemous darts, out of his *Italian Arſenal*, to caſt againſt this worne ſouldier of *Pampelune*, this *French-Spaniſh* mungrell, *Ignatius*. But when he thought better upon it, and obſerved that *Lucifer* ever approoved whatſoever *Ignatius* ſaid, he ſuddenly changed his purpoſe; and puttirg on another reſolution, hee determined to direct his ſpeech to *Ignatius*, as to the principall perſon next to *Lucifer*, aſwell by this means to ſweeten and mollifie him, as to make *Lucifer* ſuſpect, that by theſe honours, and ſpecious titles offered to *Ignatius*, and entertained by him, his owne dignity might be ecclipſed, or clouded; and that *Ignatius* by winning to his ſide, politique men, exerciſed in civill buſineſſes, might attempt ſome innovation in that kingdome. Thus therefore hee began

began to ſpeake. "Dread *Empe-*
"*rour*, and you, his watchful and
"diligent *Genius*, father *Ignati-*
"*us*, *Arch-Chancellour* of this
"*Court*, and higheſt *Prieſt* of
"this higheſt *Synagogue* (except
"the primacy of the *Romane*
"*Church* reach alſo unto this
"place) let me before I deſcēd to
"my ſelf, a little conſider, ſpeak,
"and admire your ſtupendious
"wiſdome, and the government
"of this ſtate. You may vouchſafe
"to remember (great *Emperor*)
"how, long after the *Nazarens*
"death, you were forced to
"live a ſolitarie, a barren, and
"an Eremiticall life: till at laſt
"(as it was ever your faſhion
"to imitate Heaven) out of
"your abundant love, you
"begot this deerely beloved
"Sonne of yours, *Ignatius*,
"which ſtands at your right
"hand. And from both of you

pro-

"proceedes a ſpirit, whom
"you have ſent into the world,
"who triumphing both with
"*Mitre* and *Crowne*, governes
"your Militant Church there.
"As for thoſe ſonnes of *Ignati-*
"*us*, whom either he left alive,
"or were borne after his death,
"and your ſpirit, the Biſhop of
"*Rome*, how juſtly and properly
"may they be called *Equivocall*
"men? And not only *Equivocall*
"in that ſenſe, in which the
"*Popes Legates*, at your *Nicene*
"*councel* were called *Equivocal*,
"becauſe *they did agree in all*
"*their opinions, and in all their*
"*words*: but eſpecially becauſe
"they have brought into the
"world a new art of *Equivoca-*
"*tion*. O wonderfull, and incre-
"dible *Hypercritiques*, who not
"out of marble fragments, but
"out of the ſecreteſt Records
"of Hell it ſelfe, that is, out

of

"of the minds of *Lucifer*, the
"*Pope*, and *Ignatius*, (perſons
"truly equivocall) have raiſed
"to life againe the language of
"the Tower of *Babel*, ſo long
"concealed, and brought us a-
"gaine from underſtanding one
"another. For my part (O noble
"paire of *Emperors*) that I may
"freely confeſſe the truth, all
"which I have done, whereſo-
"ever there ſhall bee mention
"made of the Ieſuits, can be re-
"puted but childiſh; for this ho-
"nour I hope will not be deni-
"ed mee, that I brought in an
"*Alphabet*, and provided cer-
"taine elements, and was ſome
"kind of Schoolemaſter in pre-
"paring them a way to higher
"undertakings; yet it grieves
"me, and makes mee aſhamed,
"that I ſhould bee ranked with
"this idle and Chymæricall *Co-*
"*pernicus*, or this cadaverous
vulture,

"vulture, *Paracelſus*. I ſcorne
"that thoſe gates, into which
"ſuch men could conceive any
"hope of entrance, ſhould not
"voluntarily flye open to mee;
"yet I can better endure the
"raſhneſſe and fellowſhip of
"*Paracelſus*, then the other:
"becauſe he having beene con-
"veniently practiſed in the but-
"cheries, and mangling of men,
"he had the reaſon to hope for
"favour of the Ieſuites: For
"I my ſelfe went alwayes that
"way of bloud, and therefore
"I did ever preferre the ſa-
"crifices of the *Gentiles*, and
"of the *Iewes*, which were per-
"formed with effuſion of
"bloud (whereby not only the
"people, but the Prieſts alſo
"were animated to bold enter-
"priſes) before the ſoft and wan-
"ton ſacrifices of *Chriſtians*.
"If I might have had my
choyce,

" choyce, I ſhould rather have
" wiſhed, that the *Romane*
" *Church* had taken the *Bread*,
" than the *Wine* from the peo-
" ple, ſince in the wine there is
" ſome colour, to imagine and
" repreſent blood. Neither did
" you (moſt reverend Biſhop of
" this dioceſſe, *Ignatius*) abhor
" from this way of blood. For
" having conſecrated your firſt
" age to the warrs, and growne
" ſomewhat unable to follow
" that courſe by reaſon of a
" wound; you did preſently be-
" gin to think ſeriouſly of a ſpi-
" ritual war againſt the *Church*,
" & found means to open waies,
" even into Kings chambers, for
" your executioners. VVhich
" dignitie you did not reſerve
" only to your owne *Order*, but
" (though I muſt confeſſe, that
" the foundation, and the
" nouriſhment of this Do-
ctrine

" ctrine remaines with you,
" and is peculiar to you, out
" of your infinite liberalitie,)
" you have vouchſafed ſome-
" time, to uſe the hands of o-
" ther men in theſe imploy-
" ments. And therefore as well
" they, who have ſo often in
" vaine attempted it in *England*,
" as they which have brought
" their great purpoſes to effect
" in *France*, are indebted only
" to you for their courage and
" reſolution. But yet although
" the entrance into this place
" may bee decreed to none, but
" to Innovators, and to onely
" ſuch of them as have dealt in
" *Chriſtian* buſineſſe, and of
" them alſo, to thoſe only which
" have had the fortune to doe
" much harme; I cannot ſee but
" that next to the Jeſuites, I
" muſt bee invited to enter,
" ſince I did not onely teach
thoſe

" thoſe wayes, by which, tho-
" rough *perfidiouſneſſe* and *diſ-*
" *ſembling of Religion*, a man
" might poſſeſſe and uſurpe up-
" on the libertie of free *Com-*
" *mon-wealths*; but alſo did arme
" and furniſh the people with
" my inſtructions, how when
" they were under this oppreſ-
" ſion, they might ſafelieſt con-
" ſpire, and remove a *tyrant*, or
" revenge themſelves of their
" *Prince* and redeeme their for-
" mer loſſes; ſo that from both
" ſides, both from *Prince* & *peo-*
" *ple*, I brought an abundant har-
" veſt, & a noble encreaſe to this
" kingdome. By this time I per-
ceived *Lucifer* to bee much
moved with this Oration, and
to incline much towards *Ma-*
chiavel For he did acknowledge
him to bee a kind of *Patriarke*,
of thoſe whom they call *Lay-*
men. And he had long obſerved,
that

that the *Clergie* of *Rome* tumbled downe to *Hell* daily, easily, voluntarily, and by troupes, because they were accustomed to sinne against their conscience, and knowledge; but that the *Laitie* sinning out of a loathfulnesse, and negligence of finding the truth, did rather offend by ignorance, and omission. And therefore he thought himselfe bound to reward *Machiavel*, which had awakened this drowsie and implicite *Laitie* to greater, and more bloudie Vndertakings. Besides this, since *Ignatius* could not bee denied the place, whose ambitions & turbulencies *Lucifer* understood very well, he thought *Machiavel* a fit and necessarie Instrument to oppose against him; that so the skales being kept even by their factions, hee might governe in peace, and

two

two poysons mingled might doe no harme. But hee could not hide this intention from *Ignatius*, more subtil than the *Devil*, and the verier *Lucifer* of the two: Therfore *Ignatius* rushed out, threw himselfe downe at *Lucifers* feet, and groveling on the ground, adored him. Yea certainly, *Vasques* would not call this *idolatry*, because in the shape of the *Devill* hee worshipped him, whom hee accounted the true *God*. Here *Ignatius* cryed and thundred out,

With so great noyse & horror
That had that powder taken fire
by which
All the Isle of Britaine had
flowne to the Moone,
It had not equalled this noyse and
horror.

And when he was able to speake distinctly, thus hee spoke; "It "cannot bee said (unspeakable

Em-

'*Emperour*) how much this
'obſcure *Florentine* hath tranſ-
'greſſed againſt thee, and a-
'gainſt the *Pope* thy *image-bea-* *Imagina-*
'*rer*, (whether the word bee *rium.*
'accepted, as *Gratian* takes it,
'when he calles the *Scriptures*, 21. q. Om-
'Imaginarie Bookes; or as *nis jactu-*
'they take it, which give *ra.*
'that ſtyle to them who carrie
'the *Emperours* Image in the *Modeſt. in*
'field;) and laſt of all againſt *verb. Mi-*
'our Order. Durſt any man *lit.*
'before him, thinke upon this
'kinde of injurie, and calum-
'nie, as to hope that he ſhould
'bee able to flatter, to catch, to
'entrap *Lucifer himſelfe?* Cer-
'tainly, whoſoever flatters a-
'ny man, and preſents him
'thoſe prayſes, which in his
'owne opinion are not due to
'him, thinkes him inferiour to
'himſelfe, and makes account
'that hee hath taken him priſo-
ner,

"ner, and triumphs over him
"Who ever flatters, either he
"derides, or (at the best) in
"structs. For there may be, e
"ven in flattery, an honest kin
"of teaching, if Princes, by be
"ing told that they are alread
"indued with all vertues nece
"sary for their functions, be
"thereby taught what thos
"vertues are, and by a facile ex
"hortation, excited to endeav
"to gaine them. But was it f
"that this fellow, should dar
"either to deride you, or (whic
"is the greater injury) to teac
"you? Can it be beleeved, tha
"he delivers your prayses fro
"his heart and doth not rathe
"her ein follow *Gratians* levi
32. q. 2. Pudor. "ty; who sayes, *That you ar*
"*called Prince of the world, a*
"*a king at Chesse, or as the Ca*
"*dinall of Ravenna, onely by de*
"*rision?* This man, whilst he
lived

"lived, attributed so much to his
"owne wit, that hee never
"thought himselfe beholden to
"your helps, and insinuations;
"and was so farre from invo-
"king you, or sacrificing to you,
"that he did not so much as ac-
"knowledge your kingdome,
"nor beleeve that there was a-
"ny such thing in nature, as you.
"I must confesse, that hee had
"the same opinion of GOD al-
"so, and therefore deserves a
"place here, and a better than
"any of the *Pagan* or *Gentile*
"idolaters; for in everie Idol-
"latrie, and false worship,
"there is some Religion, and
"some perverse simplicitie,
"which tastes of humilitie;
"from all which, this man was
"very free, when in his heart he
"utterly denied that there was
"any God. Yet since he thought
"so in earnest, and beleeved
that

" that thoſe things which hee
" affirmed were true, hee muſt
" not bee ranked with them,
" which having bin ſufficiently
" inſtructed of the true God, and
" beleeving him to be ſo, do yet
" fight againſt him in his ene-
" mies armie. Nei her ought it
" to be imputed to us as a fault,
" that ſometimes in our *exor-*
Flagel. " *ciſmes* wee ſpeake ill of you,
Damon. " and call you *Heretick* & *drun-*
Menghi. " *kard*, and *Whiſperer* & *ſcabbed*
" *Beaſt*, and *conjure the elements*
" *that they ſhould not receive you,*
" and threaten you with *indiſſo-*
" *ſoluble damnation, & torments*
" *a thouſand thouſad times worſe*
" *than you ſuffer yet.* For theſe
" things you know, are done out
" of a ſecret covenant and con-
" tract betweene us, and out of
" *Myſteries*, which muſt not be
" opened to this *Neophite*, who
" in our *Synagogue* is yet but a-

mongſt

"amongſt the *Cathecumeni*.
"Which alſo we acknowledge
"of *Holy Water*, and our *Agnus*
"*Dei*, of which you do ſo wiſe-
"ly diſſemble a feare, when they
"are preſented to you: For cer-
"tainely if there were any true
"force in them, *To deliver Bo-*
"*dyes from Diſeaſes*, *Soules*
"*from Sinnes, and the Elements*
"*from Spirits, and malignant*
"*impreſſions*, (as in the verſes
"which *Vrban* the fift ſent with
"his *Agnus Dei* to the Empe-
"rour it is pretended,) It had
"beene reaſon, that they ſhould
"firſt have exerciſed their force
"upon thoſe verſes, and ſo have
"purged and delivered them,
"if not from Hereſie, yet from
"Barbarouſneſſe, and *ſolœciſmes*;
"that Hereticks might not juſt-
"ly ſay, there was no truth in
"any of them, but onely the
"laſt; which is,

Summa Bullarij, verbo Agnus Dei.

"*That the least piece which thence*
" *doth fall,*
" *Will do one as much good as all.*
" And though our *Order* have
" adventured further in *Exor-*
" *cismes* then the rest, yet that
" must be attributed to a speci-
" all priviledge, by which we
" have leave to question any
" possessed person, of what mat-
" ters we will; wheras all other
" Orders are miserably bound
" to the present matter, and the
" businesse then in hand. For
" though I do not beleeve, that
" either from your selfe, or from
" your *Vicar* the *Pope*, any such
" priviledge is issued; yet our
" *Cotton* deserves to be praised
" who being questioned, how
" hee durst propose certaine se-
" ditious Interrogatories to
" possessed person, to deliver
" himselfe, faigned such a privi-
" ledge; and with an un-heard

of boldnesse, and a new kinde of falsifying, did (in a manner) counterfeit *Lucifers* hand and seale, since none but hee onely could give this priviledge: But, if you consider us out of this liberty in *Exorcismes*, how humble and servile wee are towards you, the Relations of *Peru* testifie enough, where it is recorded, that when one of your angels at midnight appeared to our *Barcena* alone in his Chamber, hee presently rose out of his chayre, and gave him the place, whom hee profest'd to bee farre worthier thereof, than he was. But to proceed now to the injuries, which this fellow hath done to the *Bishop of Rome*, although very much might bee spoken, yet by this alone, his disposition may bee sufficiently discerned

Litera di Diego Torres.

"cerned, that hee imputes to
"the *Pope*, vulgar and popu-
"lar sinnes, farre unworthy
"of his greatnesse. Weake
"praising, is a kinde of Accu-
"sing, and wee detract from a
"mans honour, if when wee
"praise him for small things,
"and would seeme to have said
"all, we conceale greater. Per-
"chãce this man had seen some
"of the *Catalogues* of *Reserv'd*
"*Cases*, which every yeare the
"*Popes* encrease, and he might
"thinke, that the *Popes* did
"therefore reserve these sinnes
"to themselves, that they onely
"might commit them. But ei-
"ther he is ignorant, or inju-
"rious to them. For, can they
"bee thought to have taken a-
"way the libertie of sinning
"from the people, who do not
"onely suffer men to keepe
"*Concubines*, but sometimes
doe

Dist. 32. qui.

"doe command them? who
"make S. *Peter* beholden to the
"*stewes* for part of his revenue:
"and who excuse women from
"the infamous name of whore,
"till they have delivered them-
"selves over to 23000 men. *Ibid. Vidua*
"The Professors of which Re-
"ligion teach, *That Vniversitie* *Scappus de*
"*men which keep whores in their* *jure non*
"*chambers, may not be expeld for* *script. l. 1.*
"*that, because it ought to be pre-* *cap. 54.*
"*sumed before hand, that schollers*
"*will not live without them.* Shall
"hee be thought to have a pur-
"pose of deterring others from
"sinne, which provides so well
"for their security, that he tea-
"ches, that he *may dispence in all* *Sum. Angel. verb.*
"*the Commandements of the se-* *Papa. N. 1.*
"*cond Table, & in all morall law,*
"*and that those commandements*
"*of the second table can neither be*
"*called Principles, nor Conclusi-*
"*ons, necessarily deduced frō Prin-*

"*ciples?* And therefore, (as they
"ever love that manner of tea-
"ching) hee did illustrate his
"*Rule* with an example, and dis-
"pensed in a marriage between
"*Brother* and *Sister*, and hath
"hoorded up so many *Indulgen-*
"*cies* in one barne, the Citie of
"*Rome*, that it is easie for any
"man in an houre, or two, to
"draw out Pardons enough for
"100000 yeares. How cleare a
"witnesse of this liberality is
"*Leo* 10? who onely for rehear-
"sing once the *Lords* Prayer,
"and thrice repeating the name
"of *Iesus* (bee it spoken heere
"without horrour) hath given
"3000 yeares indulgence. How
"profuse a *Steward* or *Auditor*
"was *Boniface*, who acknow-
"ledges so many *Indulgences* to
"be in that one *Church* of *Late-*
"*ran, that none but God can num-*
"*ber the*? Besides these, plenary

Indul-

" Indulgences are given, not
" only to the *Franciſcans* them-
" ſelves, but to their *Parents* al-
" ſo: and to any which dyes in
" their habit; and to any which
" deſire that they may do ſo; and
" to thoſe who are wrapped in it
" after death, though they did
" not deſire it; and five yeares *In-*
" *dulgence* to thoſe who doe but
" kiſſe it. And at laſt, *Clement*
" 7. by a priviledge firſt given
" to one Order, (which ſince is
" communicated to our Order,
" as the priviledge of all other
" Orders are) gave to any who
" ſhould but viſite a place be-
" longing to them, or any o-
" ther place, if hee could not
" come thither, or if he could
" come to no ſuch place, yet if
" he had but a deſire to it, *All*
" *Indulgences which had beene*
" *granted, or hereafter ſhould be*
" *granted in the univerſall world.*

"And though it be true, that if
"in any of these Indulgences a
"certaine sum of money were
"limited to bee given (as for
"the most part it is,) a poore
"man, who could not give
"that money, though he were
"never so contrite for his sins,
"could have no benefit there-
"by: and though *Gerson* durst
"call those *Indulgences foolish*,
"and *superstitious*, which gave
"30000. yeares pardon for
"rehearsing one Prayer, yet
"they doe aboundantly testifie
"the Popes liberall disposition,
"and that he is not so covetous
"in reserving sinnes to him-
"selfe; but if perchance once
"in an hundred yeares, some
"one of the scum of the peo-
"ple be put to death for *Sodo-*
"*my*; and that, not so much for
"the offence, as for usurping
"the right of the *Ecclesiasticke*
Princes

"Princes, wee muſt not much
"lament nor grudge at that,
"ſince it is onely done to diſ-
"continue, and interrupt a
"præſcription, to gaine which
"Title, the *Laety* hath ever
"beene very forward againſt
"the *Clergie*: for even in this
"kinde of his delicacies, the
"*Pope* is not ſo reſerved and
"coveteous, but that he allowes
"a taſte thereof to his *Cardi-*
"*nals*, whom you once called
"*Carpidineros*, (by an elegancie
"proper onely to your *Secreta-*
"*ries*, the *Monkes*) in an *Epiſtle*
"which you writ to one of
"that Colledge: for ſince the
"Cardinals are ſo compacted
"into the Pope, and ſo made
"his owne body, *That it is*
"*not lawfull for them, without*
"*licence firſt obtained from him,*
"*to be let bloud in a Fever* what
"may be denied unto them? or

Money-takers.

Theol Nem. Nemus unio Tract. 6. c. 29.

Rodol. Cupers de Eccleſ. univerſ. fol. 4.

"what kind of sin is likely to be
Azor. par. 2. l. 4. c. 1. "left out of their glorious pri-
Mosanius de Majest. Eccles. Milit. cap. 5. "viledges, which are at least
Ibidem "200? *Which Order the Pope can*
idem. c. 6. "*no more remove out of the Ec-*
"*clesiasticke Hierarchy, then hee*
"*can Bishops; both because Car-*
"*dinals were instituted by God,*
"*and because the Apostles them-*
"*selves were Cardinals before*
"*they were Bishops.* Whom also in
"their creation he stiles his *bro-*
Scappus de lure non scrip. l. 1. c. 25. "*thers, and Princes of the world,*
"*and co-judges of the whole earth,*
"and to perfect all, *That there*
"*are so many Kings, as there are*
"*Cardinals.* O fearefull body;
"and as in many other things,
"so in this especially monstrous,
"that they are not able to pro-
Azor. ubi supra. "pagate their species: *For all*
"*the Cardinals in a vacacy are not*
"*able to make one Cardinal more.*
"To these men certainely the
"Pope doth no more grudge
the

"the plurality of sins, then hee
"doth of Benefices. And hee
"hath beene content, that even
"*Borgia* should enjoy this dig-
"nity, if he hath heaped up by
"his ingenious wickednesse,
"more sorts of sins in one Act,
"then (as far as I know) as any
"the *Popes* themselves have at-
"tempted: For he did not only
"give the full reine to his licen-
"tiousnesse, but raging with a
"second ambition, hee would
"also change the Sex. Therein
"also his stomacke was not
"towardes young beardlesse
"boyes, not such greene fruit:
"for hee did not thinke, that
"hee went farre enough from
"the right Sex, except hee
"had a manly, a reverend, and
"a bearded *Venus*. Neither
"staied he there, but his witty
"lust proceeded further: yet
"he solicited not the *Minions*

of

" of the *Popes*; but striving to e-
" quall the licentiousnesse of *So-*
" *domites* which would have had
" the *Angels*; to come as neere
" them as hee could, hee tooke a
" *Cleargy-man*, one of the por-
" tion and lot of the *Lord*: and so
" made the maker of *God*, a *Priest*
" subject to his lust; nor did hee
" seek him out in a Cloyster, or
" Quire; but that his *Venus* might
" bee the more monstrous, hee
" would have her in a *Mitre*.
" And yet his prodigious lust
" was not at the height; as
" much as hee could hee added:
" and having found a *Man*, a
" *Cleargy-man*, a *Bishop*, he did
" not sollicite him with entrea-
" ties, and rewards, but ravished
" him by force. Since then the
" *Popes* doe, out of the fulnesse
" of their power, come to those
" kindes of sinne, which have
" neither *Example* nor *Name*,

insomuch

"insomuch that Pope *Paulus* plat. in
"*Venetus* which used to paint vit. Adri. 1
"himselfe, and desired to seeme
"a woman, was called the *God-*
"*desse Cibele*, (which was not
"without mysterie, since, pro-
"stitute boyes are sacred to
"that *Goddesse*) and since they
"doe not grant ordinarily that
"liberty of practising sinnes,
"till they have used their owne
"right and priviledge of *Pre-*
"*vention* and *Anticipation*; This
"pratling fellow *Machiavel*,
"doth but treacherously, and
"dishonestly prevaricate, and
"betray the cause, if he thinke
"he hath done enough for the
"dignity of the *Popes*, when he
"hath affoorded to them, sins
"common to all the world.
"The transferring of Empires,
"the ruine of Kingdomes, the
"Excommunations, and de-
"positions of Kings, and deva-

stations

"stations by fire and sword,
"should have beene produced
"as their marks and characters:
"for though the examples of
"the *Popes* transferring the *Em-*
"*pire*, which our men so much
"stand upon, bee not indeed
"true, nor that the ancient *Popes*
"practised any such thing; yet
"since the States-men of our
"*Order*, wiser than the rest, have
"found how much this *Tempo-*
"*rall jurisdiction* over *Princes*,
"conduces to the growth of the
"Church, they have perswaded
"the *Popes*, that this is not one-
"ly lawfull for them, but often
"practised heeretofore: And
"therefore they provide, that
"the *Canons* and *Histories* bee
"detorted to that opinion: for
"though one of our *Order* doe
"weaken that famous *Canon*,
"*Nos Sanctorum*, which was
"used still to bee produced for

Apologia pro Garnete.

this

"this Doctrine, yet hee did it "then, when the *King of Great* "*Britaine* was to bee mollified "and sweetened towards us, "and the Lawes to bee mitiga- "ted, and when himselfe had "put on the name *Eudæmon*. "But let him returne to his "true State, and professe him- "selfe a *Cacodæmon*, and he will "be of our opinion. In which "respect also wee may pardon "our *Cudsemius* his rashnesse, "when he denies the *English na-* "*tion to be heretikes, because they* "*remaine in a perpetuall succes si-* "*on of Bishops*: For herein these "men have thought it fit, to "follow in their practise, that "*Translation*, which reades the "words of *Paul*, *Serve the time*, "and not that which sayes; "*Serve the Lord*. As for the in- "jury which this petty compa- "nion hath offered to our *Or-*

De desperata Cau. causa c. 11.

Rom. 12. 11

"*der*, since in our wrongs, both
"yours and the *Popes* Majesty
"is wounded; since to us, as
"to your *Dictators*, both
"you have given that large
"and ancient Commission,
"*that wee should take care that*
"*the state take no harm*, we can-
"not doubt of our revenge:
"yet this above all the rest,
"doth especially vexe me, that
"when he calls me *Prelate*, and
"*Bishop* (names which wee so
"much abhorre and detest) I
"know well, that out of his
"inward malignity, hee hath a
"relation to *Bellarmines*, and
"*Tolets* Sacrilegious Vow-
"breaking ambitions, by which
"they imbraced the *Cardinal-*
"*ship*, and other Church-digni-
"ties: but heerein this poore
"fellow, unacquainted with
"our affaires, is deceived, be-
"ing ignorant, that these men,

by

"by this act of being thus in-
"corporated into the Pope, are
"so much the neerer to their
"*Center* and finall happinesse,
"this chamber of *Lucifer*, and
"that by the breach of a vow,
"which themselves thought
"just, they have got a new title
"thereunto: for the *Cardinalship*
"is our *Martyrdom*: and though
"not many of our *Order*, have
"had that strength, that they
"have beene such *Martyrs*,
"and that the Popes them-
"selves have beene pleased to
"transferr this persecution into
"the other *Orders*, who have
"had more *Cardinals* than we;
"yet without doubt, for such of
"ours which have had so much
"courage, new Crownes, and
"new Garlands, appropriate
"to our *Martyrs*, are prepared
"for them in this their *Heaven*;
"because, being inabled by
greater

"greater meanes, they are fit-
"ter for greater miſchiefes.
"Wee therefore lament the
"weaknes of our *Laynez*, & our
"*Borgia*, who refuſed the *Car-*
"*dinalſhip* offered by *Paulus* 4.
"and *Iulius* 3; for in this place
"and this meeting it is not unfit
"to ſay they did ſo, even a-
"mongſt the ancient *Romanes*,
"when they ſacrificed to you
"thoſe ſacrifices, which offered
"any reſiſtance, were ever repu-
"ted unaccepted: And therfore
"our *Bellarmine* deſerves much
"praiſe, who finding a new *Ge-*
"*nius* and courage in his new
"*Cardinalſhip*, ſet out his *Retra-*
"*ctations*, & corrected all thoſe
"places in his Workes, which
"might any way bee interpre-
"ted in the favour of Princes.
"But let us paſſe over all theſe
"things; for wee underſtand
"one another well enough: and

Ribadineyra Catalog. fol. 60. & 100.

Briſſon. de formul. l. 1.

"let us more particularly con-
"sider those things, which this
"man, who pretends to ex-
"ceed all Ancient and Mo-
"derne *States-men*, boasts to
"have beene done by him.
"Though truely no man will
"easily beleeve, that hee hath
"gone farre in any thing, which
"did so tire at the beginning, or
"midway; that having seene
"the *Pope*, and knowne him,
"yet could never come to the
"knowledge of the *Devill*. I
"know what his excuse and e-
"scape will be; that things must
"not be extended infinitly; that
"wee must consist and arrest
"somewhere, and that more
"meanes and instruments ought
"not to be admitted, where the
"matter may be dispatched by
"fewer. When therfore he was
"sure that the *Bishop* of *Rome*
"was the cause of all mis-

chiefe,

"chiefe, and the first moover
"thereof, he chose rather to set-
"tle and determine in him, than
"by acknowledging a *Devil*, to
"induce a new *tyranny*, and to
"be driven to confesse, that the
"*Pope* had usurped upon the *de-*
"*vils* right, which opinion, if a-
"ny man bee pleased to main-
"taine, we do not forbid him:
"but yet it must be an argument
"to us of no very nimble wit, if
"a man do so admire the *Pope*,
"that he leave out the *Devill*,
"and so worship the Image,
"without relation to the *Proto-*
"*type* and first patterne. But be-
"sides this, how idle, and how
"very nothings they are, which
"he hath shoveld together in
"his bookes, this makes it ma-
"nifest, that some of every *Re-*
"*ligion*, and of every profession,
"have risen up against him, and
"no man attempted to defend
him:

"him: neither do I say this, be-
"cause I thinke his doctrine
"the worse for that, but it is
"therefore the lesse artificially
"carried, and the lesse able
"to worke those ends to
"which it is directed. For our
"part wee have not pro-
"ceeded so: For wee have
"dished and dressed our precepts
"in these affaires, with such
"cunning, that when our owne
"men produce them to ensnare
"and establish our pupils, then
"we put upon them the maje-
"stie and reverence of the *Do-*
"*ctrine of the Church*, and of the
"*common opinions*: But when
"our adversaries alleadge them,
"either to cast envy upon us,
"or to deterre the weaker sort,
"then they are content with a
"lower roome, and vouchsafe
"to step aside into the ranke of
"*private opinions*. And the *Casos*
themselves

"themselves are with us some-
"times glorious in their mitres
"and pontificall habits, & sound
"nothing but meere *Divine re-*
"solutions out of the Chayre it
"selfe, and so have the force of
"*Oracles*, sometimes we say they
"are ragged and lame, & do but
"whisper with a doubtfull and
"uncertaine murmure, a hollow
"cloyster all, or an eremiticall
"voice, and so have no more au-
"thority than those poore men
"which writ them: sometimes
"we say they were but rashly
"thrown into the peoples eares
"out of Pulpits, in the Homilies
"of fathers; sometimes that
"they were derived out of such
"*Councels* as suffered *abortion*,
"and were delivered of their
"children, which are their *Ca-*
"nons, before inanimation,
"which is the Popes assent; or
"out of such *Councels*, as are

now

"now discontinued and dead;
"(howsoever they remained
"long time in use, and lively, and
"in good state of health) and
"therefore cannot bee thought
"fit to be used now, or applied
"in civill businesses; sometimes
"wee say the Popes voyce is in
"them, all by his approbation;
"sometimes that onely the
"voyce of those authors, from
"whom they are taken, speakes
"in them. And accordingly we
"deliver divers and various
"*Philosophy* upon our *Gratian*
"who compiled them; some-
"times we allow him the ho-
"nour and dignity of *Diamonds*
"and the nobler sort of stones,
"which have both their cleer-
"nesse, and their firmenesse
"from this, for that they are
"compacted of lesse parts, and
"atomes, then others are: and
"so is *Gratian*; whom for the

same

"same cause, sometimes we ac-
"count but a hill of many sand
"cast together, and very unfit
"to receive any foundation. I
"must confesse, that the *Fathers*
"of our *Order*, out of a youth-
"full fiercenesse, which made
"them dare and undertake any
"thing (for our *order* was scarce
"at yeares at that time) did a-
"misse in inducing the *Councel*
"of *Trent* to establish certaine
"*Rules & Definitions*, frō which
"it might not be lawfull to de-
"part: for indeed there is no re-
"medy; but that sometimes we
"must depart frō them: nor can
"it be dissembled, that both the
"writers of our *Order*, and the
Vide Be-nium. "*Dominicans* have departed
"from them in that great war
"and *Tragedy* lately raised at
"*Rome*, about *Grace*, & *Free-will*,
"For it is not our purpose that
"the writings of our men
should

"should be so ratified, that they
"maynot be chãged, so that they
"be of our *Order* which change
"them: so by the same liberty,
"which *Dæmon Ioannes* hath ta- *Apolog.*
"ken in delivering the *King* of *Garnet. c.*
"*Britaine* frõ the danger of *De-* 3.
"*position*; (*because as yet no sen-*
"*tence is given against him*) and
"also from many other *Canons*,
"wch others think may justly be
"discharged against him, it will
"be as lawfull for us, when that
"*kingdom* shal be enough stupi-
"fied with this our *Opiñ* to re-
"store those *Canõs* to their for-
"mer vigour, and to awake that
"state out of her *Lethargy*, either
"with her owne heat, intestine
"war, or by some *Medicine*, draw
"from other places: for *Princes*
"have al their securities frõ our
"indulgence, and from the slack
"& gentle interpretation of the
"*Canõs*: theyare but privil:ges,

" which since they are derived,
" and receive life from us, they
" may bee by us diminished re-
" voked, & annulled: for as it was
" lawfull for *Mariana* to depart
" from the doctrin of the *Coun-*
" *cel* of *Constance*, so it was law-
" full for *Cotton* to depart from
" *Mariana*: which, notwithstan-
" ding, wee would have onely
" lawful for our *Order*, to whom
" it is given to know times, and
" secrets of state: for we see the
" *Sorbonists* themselves, (which
" may seeme to have an *Aristo-*
" *cratical papacy* amongst them-
" selves) though they laboured
" to destroy the doctrine of
" *Mariana*, did yet wisely for-
" beare to name him, or any o-
" ther *Iesuit*, which was a mo-
" desty that I did not hope for
" at their hands; since, before I
" dyed, they made one *Decree*
" against mee: but yet therein,
I thinke

Gretzer. Examen. speculi fol. 139.

"I thinke ſomewhat may bee
"attributed to my patience, and
"providence; who knowing
"their ſtrength, and our owne
"infancy, forbad all of my *Or-*
"*der* to make any anſwer to
"that *Decree* of theirs: neither
"were we ſo *Herculean* as to of-
"fer to ſtrangle Serpents in
"our cradle. But yet ſince af-
"ter that time, they have beene
"often provoked by our men:
"(for I gave not ſo Iron a *Rule*
"and *Precepts* to my *Diciples*, as
"*Francis* did to his, who would
"not have his Rule applyed
"to times & to new occaſions)
"certainly they might have bin
"excuſed, if they had beene at
"this time ſharper againſt us.
"And if the *Parliament* of *Paris*
"thought it not fit to carry the
"matter ſo modeſtly in their
"*Arreſt* againſt *Mariana*, but
"made both the *Booke*, and the

" *Doctrine*, and the *Man*, infa-
" mous: What should wee say
" more of it, but that it is a *Gy-*
" *ant*, and a wilde beast, which
" our men could never tame:
" for still it cryes and howles,
" *The Pope is bound to proceed*
" *lawfully and Canonically*: and
" this they maliciously inter-
" prete of their owne Lawes
" and of *ancient Canons*, which
" they hope to bring into use
" againe, by an insensible way
" of *Arrest* and *Sentences* in
" that *Court*. This then is the
" poynt of which wee accuse
" *Machiavell*, that he caried not
" his Myne so safely, but that
" the enemie perceived it still.
" But wee, who have received
" the *Church* to be as a ship, do
" freely saile in the deep sea; we
" have an *anchor*, but wee have
" not cast it yet, but keepe it e-
" ver in our power, to cast it

L'eschuffier. fol 25. Idem. fol. 32.

and

and weigh it at our pleasure. And wee know well enough, that as to sayling ships, so to our sayling Church, all rockes, all promontories, all firme and fast places are dangerous, and threaten shipwracke, and therefore to bee avoyded, and liberty and searoome to bee affected; yet I doe not obstinately say, that there is nothing in *Machiavels Commentary*, which may bee of use to this Church. Certainly there is very much; but wee are not men of that poverty, that wee neede begge from others, nor dignifie those things with our prayses, which proceede not from our selves. The Senate of *Rome* gave us heretofore a noble example of this temperance and abstinence, which therfore refused

"to place *Christ* amongst their
"*gods*, because the matter was
"proposed by the *Emperour*,
"and begunne not in them-
"selves. As for that particular,
"wherein *Machiavel* useth e-
"specially to glory; which is,
"that hee brought in the liber-
"tie of dissembling and lying,
"it hath neither foundation
"nor colour: For not onely
"*Plato*, and other fashioners of
"*Common-wealths*, allowed the
"libertie of lying to Magistrats
"and to Physicians; but we also
"considering the Fathers of the
"Church, *Origen*, *Chrysostome*,
"*Hierom*, have not onely found
"that Doctrine in them, but
"we have also delivered them
"from all imputation, and re-
"prehension by this evasion,
That it was lawfull for them to maintaine that opinion, till some definition of the Church had established

Observationes in Cassianum, fol. 736. ex collat 19.

"ſtabliſhed the contrary. Which "certainely, (though this "ſhould not bee ſo openly ſpo-"ken of) as yet was never "done. But yet wee have de-"parted from this doctrine of "free lying, though it were re-"ceived in practice, excuſed by "the Fathers, ſtrengthened by "examples of Prophets & An-"gels in the Scriptures, and ſo "almoſt eſtabliſhed by the "Law of *Nations*, and *Nature*; "onely for this reaſon, becauſe "we were not the firſt *Authors* "of it. But wee have ſupplied "this loſſe with another Do-"ctrine, leſſe ſuſpicious; and "yet of as much uſe for our "*Church*; which is *Mentall re-*"*ſervation*, and *Mixt propoſi-*"*tions*. The libertie therefore "of lying, is neither new, nor "ſafe, as almoſt all *Machiavels* "precepts are ſo ſtale and ob-

Tribares. lib. 2. ca. 4. "solete, that our *Seravius* u-
"sing, I must confesse, his Ie-
"suiticall liberty of wilde anti-
"cipation, did not doubt to call
"*Herod*, who lived so long be-
"fore *Machiavel*, a *Machiave-*
"*lian*. But that at one blow we
"may cut off all his reasons, and
"all his hopes, this I affirme,
"this I pronounce, That all his
"bookes, and all his deedes,
"tend onely to this, that there-
"by a way may be prepared to
"the ruine and destruction of
"that part of this kingdome,
"which is established at *Rome*:
"for what else doth hee endea-
"vor or go about, but to change
"the forme of Cõmon-wealth,
"and so to deprive the people
"(who are a soft, a liquid, and
"ductile mettall, and apter for
"our impressions) of all their
"liberty, and having so destroy-
"ed all civility and re-publicke

to

"to reduce all States to Monar-
"chies; a name which in fecular
"States, wee doe ſo much ab-
"horre, (I cannot ſay it without
"teares) but I muſt ſay it, that
"not any one Monarch is to bee
"found, which eyther hath not
"withdrawne himſelfe wholly
"from our kingdome, or woun-
"ded and endamaged in ſome
"weighty poynt; hereupon our
"*Corton* confeſſeth, that the au-
"thority of the Pope is incom-
"parably leſſe then it was, and
"that now the *Chriſtian Church*,
"(which can agree to none but
"the *Romanes*) is but a diminu-
"tive. And hereupon alſo it is,
"that the Cardinalls, who were
"wont to meete oftener, meete
"now but once in a weeke,
"becauſe the buſineſſes of the
"*Court* of *Rome* grow fewer,
"To forbeare therefore men-
"tioning of the Kings of *Ari-*

De la meſſe fol. 358.

Synta. Tholoſa. li. 15 c. 4. v. 7.

"taine and *Demarke*, and the
"other Monarchs of the first
"sort, which have utterly cast
"off *Rome*; even in *France*, our
"enemies are so much encrea-
"sed, that they equall us almost
"in number: and for their
"strength, they have this ad-
"vantage above us, that they
"agree within themselves, and
"are at unity with their neigh-
"bour Reformed *Churches*;
"whereas our men, which call
"themselves *Catholicke* there,
"doe so much differ from the
"Romane Catholick, that they
"doe not onely preferre Coun-
"cels, but even the *King* before
"the *Pope*, and evermore op-
"pose those their two great
"*Gyants*, *Gog* and *Magog*, their
"Parliament of *Paris*, and their
"*Colledge* of *Sorbon*, against all
"our endeavours. Besides, all
"this, wee languish also mise-

rable

"rably in *Spayne*, where *Clergy-*
"*men, if they break their fealty to*
"*their Lord, are accused of trea-*
"*son*; where *Ecclesiasticall per-*
"*sons are subject to secular judg-*
"*ment*, and, *if they bee sacrilegi-*
"*ous, are burnt by the Ordinarie*
"*Magistrate*; which are do-
"ctrines and practices, contra-
"ry and dangerous to us. And
"though they will seeme to
"have given almost halfe the
"kingdome to the *Church*, and
"so to have divided equally:
"yet those Graunts are so infe-
"cted, with pensions, and other
"burdens, by which the Kings
"servants, and the yonger sons
"of great persons are main-
"tained, that this greatnesse of
"the Church there, is rather a
"dropsie, than a sound state
"of health, established by well-
"concocted nourishment, and
"is rather done, to cast an envie
upon

Stap. de iure non script. l. 1. c. 6.
Ibid c. 16.
Ibid c. 25.

"upon the Church, then to
"gives any true majesty to it.
"And even in usurping *Eccle-*
"*siasticall Iurisdiction*, the kings
"of *Spayne* have not onely ex-
"ceeded the kings of *France*,
"but also of *Britany*: *For* (sayes
"*Baronius* of that King) *there is*
De Regno Sicilia. "*now risen up a new head, a mon-*
"*ster and a wonder*: *He Excom-*
"*municates, and hee Absolves,*
"*And hee practiseth this power*
"*even against Bishops, and Car-*
"*dinals. He stops Appeales, and*
"*he acknowledges no superiority in*
"*the See of Rome, but only in case*
"*of Prevention*: And therefore,
"the name Monarch, is a hate-
"full and execrable name to us.
"Against which, *Baronius* hath
"thundred with such violence,
"such fiercenesse, and such bit-
"ternesse, that I could hardly
"adde any thing thereunto, if I
"should speake (unspeakeable
Emperour)

"*Emperour*) with thine owne
"tongue: For he calls it an *A-*
"*dulterine name*, and a *Tower of*
"*Babel*, and threatens deſtru-
"ction to that King (though
"himſelfe were his ſubject) ex-
"cept he forbeare the name. In
"the meane time, hee reſolves
"him to bee a *Tyrant*, and pro-
"nounces him to ſtand yearely
"excommunicate by the *Bulla*
"*Cœnæ*. Neither doth he offer
"to defend himſelfe with any
"other excuſe, when a Cardi-
"nall reprehended his fiercenes
"toward the king, then this; *An*
"*Imperious zeale hath no power*
"*to ſpare God himſelfe*. And yet
"he confeſſeth, that this zeale
"was kindled by the *Popes*
"*ſpeciall command*, and by his
"*Oath* taken, as Cardinall.
"Neither hath our *Bellarmine*
"almoſt any other cauſe of ab-
"vancing *Monarchicall* gover-
ne-

Reſp. ad Card. Co-lum.

"vernment ſo much as he doth,
"then thereby to remoove all
"Secular men from ſo great a
"dignitie, and to reſerve it one-
"ly to the *Church*. It was ther-
"fore well done of that *Rebul-*
"*lus* (who now begins to bee
"knowne in this State) when
"having ſurfeited with Ca-
"lumnies againſt the *French*
"Church, and her Miniſters,
"he hath dared of late to draw
"his Pen, and to joyne battell
"againſt a moſt puiſſant for-
"raine Prince: hee did wel (I
"ſay) and fitly, when hee cal-
"led *Bellarmine* and *Baronius*,
Salmoneus. "*The Sword and Buckler of the*
"*Roman Church*. And I cannot
"chooſe but thanke him for af-
"foording the Title of *Sword*
"to our *Order*; as well, be-
"cauſe after ſo many Expoſiti-
"ons of thoſe words, (*Behold,*
"*heere are two ſwords*) which

our

"our ſide hath gathered, to e-
"ſtabliſh a temporall Iuriſdi-
"ction in the *Pope*, and which
"our Adverſaries have remoo-
"ved, worne out, or ſcorned,
"this man hath relieved us
"with a new, and may ſeem to
"intend by the *two ſwords*, *the*
"*Popes Excommunications*, and
"the *Ieſuites Aſſaſſinates*, and
"*King-killings*; as alſo becauſe
"he hath reſerved to our *Order*
"that ſoveraigne dignitie, that
"as God himſelfe was pleaſed,
"to defend his Paradice with
"fire and ſword, ſo wee ſtand
"watchfull upon the borders of
"our Church, not onely pro-
"vided, as that *Cherubin* was
"with fire and ſword, but with
"the later Invention of *Gun-*
"*powder*; about the firſt inven-
"tour whereof I wonder, why
"*Antiquaries* ſhould contend,
"whether it were the *Devil* or
a *Fry-*

" a *Fryer*, since that may bee all
" one. But as (O unspeakable
" *Emperour*) you have almost in
" all things indeavoured to imi-
" tate God : so have you most
" throughly performed it in us;
" for when God attempted the
" *Reformation* of his *Church*, it
" became you also to reforme
" yours. And accordingly by
" your *Capuchins*, you did
" reforme your *Franciscans*,
" which, before we arose, were
" your chiefest Labourers, and
" Workemen: and after, you
" reformed your *Capuchins* by
" your *Recolets*. And when you
" perceived that in the *Church*
" of *God*, some men proceeded
" so farre in that *Reformation*,
" that they indevoured to draw
" out, not onely all the peccant
" and dangerous humours, but
" all her beautie, and exteriour
" grace and ornament, and even

her.

"her vitall ſpirits, with her cor-
"rupt blood, and ſo induce a
"leanneſſe, and ill-favouredneſs
"upon her, and thought to cure *Hypocr. l. 4*
"a rigid coldneſſe with a fever; *Aphor. 37.*
"you alſo were pleaſed to fol-
"low that Example, and ſo, in
"us, did reforme, and awaken
"to higher enterpriſes, the diſ-
"poſitions as well of the *Cir-*
"*cumcellions*, as of the *Aſſaſſins*:
"for we do not limit our ſelves
"in that lowe degree of the
"*Circumcellions*, when we urge
"and provoke others to put us
"to death; nor of the *Aſſaſſins*,
"which were hired to kil ſome
"Kings, which paſſed through
"their quarter: for we exceed
"them both, becauſe wee doe
"theſe things voluntarily, for
"nothing, & every where. And
"as wee will bee exceeded by
"none in the thing it ſelfe: ſo
"to ſuch things as may ſeeme

my-

" mysticall and significant, wee
" oppose mysticall things. And
Carrauca stat synod. N.41. " so, lest that *Canon*; *That no* " *Clergy-man should were a knife* " *with a poynt*, might seeme to " concerne us, by some prophe- " tical relation, we in our *Rules* " have opposed this precept, "*That our knife be often whetted,*
Regul. Iesuit. cap. præfect. Refector. " and so kept in an apt readinesse " for all uses: for our divination " lies in the contéplation of en- " trails; in which art we are thus " much more subtile than those " amongst the old *Romans*, that " wee consider not the entrails " of *Beasts*, but the entrailes of " soules, in confessions, and the " entrails of *Princes*, in treasons; " whose hearts we doe not be- " leeve to be with us, till we see " them: let therefore this prat- " ling *Secretary* hold his toung, " and be content that his booke " be had in such reputation, as

the

"the world affoords to an *E-*
"*phemerides*, or yearely *Alma-*
"*nack*, which being accõmoda-
"ted to certaine places, and cer-
"taine times, may bee of some
"short use in some certaine
"place: and let the *Rules* and
"precepts of his Disciples, like
"the *canons* of *provincial Coun-*
"*cels* bee of force there, where
"they were made; but onely
"ours which pierce, and passe
"through all the world, retaine
"the strength and vigour of *V-*
"*niversall councels*. Let him en-
"joy some honourable place a-
"mongst the *Gentiles*; but ab-
"stain from all of our sides: nei-
"ther when I say, *Our side*, doe
"I only meane Moderne men:
"for in all times in the *Romane*
"Church there have beene *Fri-*
"*ers* which have far exceeded
"*Machiavel*. Truly I thought
this Oration of *Ignatius* very
long:

long: and I began to thinke of my body which I had so long abandoned, lest it should putrifie, or grow mouldy, or bee buried; yet I was loath to leave the Stage, till I saw the Play ended. And I was in hope, that if any such thing should befall my body, the Iesuits, who work *Miracles* so familiarly, & whose reputation I was so carefull of in this matter, would take compassion upon me, and restore me againe. But as I had sometimes observed,

Feathers or strawes swim on the waters face,
Brought to the bridge, where through a narrow place
The water passes, throwne backe, and delai'd;
And having daunc'd awhile, and nimbly plaid
Vpon the watry circles, Then have bin

By

By the ſtreames liquid ſnares, and jawes, ſuck'd in,
And ſunke into the wombe of that ſwolne bourne,
Leave the beholder deſperate of returne:

So I ſaw *Machiavel* often put forward, and often thruſt backe, and at laſt vaniſh. And looking earneſtly upon *Lucifers* countenance, I perceived him to bee affected towards *Ignatius*, as *Princes*, who though they envy and grudge, that their great Officers ſhould have ſuch immoderate meanes to get wealth; yet they dare not complaine of it, leſt thereby they ſhould make them odious and contemptible to the people: ſo that *Lucifer* now ſuffered a new *Hell:* that is, the danger of a *Popular Devill*, vaine-glorious, and inclined to Innovations there. Therefore he determined

to

to withdraw himſelfe into his inward chamber, and to admit none but *Ignatius*: for he could not exclude him, who had deſerved ſo well; neither did hee think it ſafe to ſtay without, and give him more occaſions to amplifie his own worth, and undervalue all them there in publick, and before ſo many vulgar *Devils*. But as he roſe, a whole army of ſoules beſieged him. And all which had invented any new thing, even in the ſmalleſt matters, thronged about him, and importuned an admiſſion. Even thoſe which had but invented new attire for women, and thoſe whom *Pancirollo* hath recorded in his *Commentaries* for inventi-

De rebus nuper inventis.

on of *Porcellan diſhes*, of *Spectacles*, of *Quintans*, of *Stirrups*, and of *Caviari*, thruſt themſelves into the troupe. And of thoſe, which pretended that they had

ſquared

squared the circle, the nũber was infinite. But *Ignatius* scattered all this cloud quickly, by commanding, by chiding, by deriding, and by force and violence. Amongst the rest, I was sorry to see him use *Peter Aretine* so ill as he did: For though *Ignatius* told him true when hee boasted of his licentious pictures, that because hee was not much learned, hee had left out many things of that kind, with which the ancient histories and poëms abound; and that therefore *Aretine* had not onely not added any new invention, but had also taken away all courage and spurs from youth, which would rashly trust, and rely upon his diligence, and seeke no further, and so lose that infinit and precious treasure of Antiquity. Hee added moreover, that though *Raderus*, and others of his *Order*,

der, did use to gelde *Poets*, and other *Authors*: and heere I could not choose but wonder, why they have not gelded their *Vulgar Edition*, which in some places hath such obscene words as the *Hebrew* tongue, which is therefore also called *Holy*, doth so much abhorre, that no obscene things can be uttered in it, insomuch, that (as one of them very subtilly notes) the starre of *Venus* is very seldome called by that name in the Scripture: for how could it bee, the word being not in *Hebrew*? yet (said he) our men doe not geld them to that purpose, that the memory thereof should bee abolished; but that when themselves had first tried, whither *Tiberius* his *Spintria*, & *Martialis symplegma*, and others of that kinde, were not rather *Chimeraes*, and speculations of luxuriant wits, then

Harlay defence des Iesuit. fol. 22.

things

things certaine and constant, and such as might bee reduced to an Art and method in licentiousnesse) for Iesuits never content themselves with the *Theory* in any thing, but straight proceed to *practice*) they might after communicate them to their owne *Disciples* and *Novitiates*: for this Church is fruitfull in producing *Sacraments*; and being now loaded with *Divine Sacraments*, it produces *Morall Sacraments*. In which, as in the divine, it binds the *Laity* to one species; but they reserve to themselves the divers formes, and the secrets and mysteries in this matter, which they finde in the *Authors* whom they geld. Of which kind I thinke they give a little glimmering and intimation, when in the life of their last made *Goddesse*, *Francisca Romana*, they say: *That the bed where* *Vallader. fol. 24.*

shee lay with her husband, was a perpetuall Martyrdome to her, and a shop of miracles. But for all this, since *Aretine* was one, who by a long custome of libellous and contumelious speaking against Princes, had got such a habit, that at last he came to diminish, and dis-esteeme God himselfe, I wonder truely, that this *Arch-Iesuite*, though hee would not admit him to any eminent place in his *Triumphant Church*, should deny him an office of lower estimation: For truly to my thinking, he might have beene fit, either to serve *Ignatius*, as *Master of his pleasures*, or *Lucifer* as his *Crier*: for whatsoever *Lucifer* durst think, this man durst speake. But *Ignatius*, who thought himselfe sufficient for all uses, thrust him away, and when hee offered upward, offered his staffe at him:

Nor

Nor did he use *Christopher Columbus* with any better respect; who having found all wayes in the earth, & sea open to him, did not feare any difficultie in *Hell*, but when hee offered to enter, *Ignatius* staid him, & said, You "must remember sir, that if this "kingdome have got any thing "by the discovery of the *West* "*Indies*, all that must be attributed to our *Order*: for if the opinion of the *Dominicans* had "prevailed, *That the inhabitãts* "*should be reduced only by preaching, & without violence*, certainly their 200000 of men "would scarce in so many ages "have beene brought to 150, "which by our meanes was "so soone performed. And if "the law made by *Ferdinando*, "only against *Canibals*; *That all* "*which would not be Christians*, "*should bee bondslaves*, had not

Metallius Metellus, præfat. in Osorium.

"beene extended into other
"Provinces, wee should have
"lacked men, to digge us out
"that benefite, which their
"countries afford. Except we,
"when wee tooke away their
"old Idolatrie, had recompen-
"ced them with a new one of
"ours, except we had obtruded
"to those ignorant and barba-
"rous people, sometimes natu-
"rall things, sometimes artifi-
"ciall, and counterfeit, in stead
"of *miracles* and except we had
"been alwaies ready to convey,
"and to apply this *medicine* made
"of this precious *American* dung
"unto the Princes of *Europe*, and
"their *Lords* and *Councellours*,
"the profit by the onely disco-
"very of these places (which
"must of necessity bee refer-
"red to fortune) would have
"beene very little; yet I praise
"your perseverance, and your
patience;

"patience; which (since that "seemes to bee your principall "vertue) you shall have good "occasion to exercise heere, "when you remaine in a lower "and remoter place, then you "thinke belongs to your me-"rits. But although *Lucifer* being put into a heate, and almost smothered with this troupe and deluge of pretenders, seemed to have admitted *Ignatius*, as his *Lieutenant*, or *Legat à latere*, and trusted him with an absolute power of doing what hee would, yet hee quickly spied his owne errour, and danger thereby. He began to remember how forcibly they use to urge the *Canon Alius*; by which the King of *France* is sayd to have beene deposed, not for his wickednesse, but for his infirmity, and unfitnesse to governe: And that

kings do forfeit their dignity, if they give themselves to other matters, and leave the government of the State to their Officers. Therefore *Lucifer* thought it time for him to enter into the businesse, lest at last *Ignatius* should prescribe therein; by which title of prescription, hee well knew, how much the *Church* of *Rome* doth advance and defend it selfe against other *Princes*. And though he seemed very thankefull to *Ignatius*, for his delivery from this importunate company, yet when he perceived, that his scope and purpose was, to keepe all others out, hee thought the case needed greater consideration; For though hee had a confidence in his owne *Patriarkes*, which had long before possest that place, and in whose company (as an *Abbot* said to the *Devill*, who after

Parù de puteo, de syndicat. de excess. regnum.

Sophronius cap. 45. Cõsenuerat.

after long intermission, now tempted him) *hee was growne old*, and doubted not but that they would defend their right, and oppose themselves against any innovation, which *Ignatius* should practise, yet if none but hee in a whole age should bee brought in, hee was afraid, that this singularitie would both increase his courage and spirit, and their reverence and respect towards him. Casting therefore his eyes into every corner, at last a great way off hee spyed *Philip Nerius*: who acknowledging in his owne particular no especiall merit towards this kingdome, forbore to presse neerer the gate; But *Lucifer* called to his remembrance, that *Nerius*, and all that *Order*, of which he was the *Author*, which is called *Congregatio Oratorij*, were

erected, advanced, and dignified by the *Pope*, principally to this end, that, by their incessant Sermons to the people, of the lives of *Saints*, and other *Ecclesiasticke Antiquities*, they might get a new reputation and so the torrent, and generall superstition towards the Iesuits, might grow a little remisser, and lukewarmer: for at that time the Pope himselfe beganne to bee afraid of the Iesuites, for they begunne to publish their *Paradox of Confession and absolution to bee given by letters, and Messengers*, and by that meanes to draw the secrets of all Princes onely to themselves; And they had tried and sollicited a great *Monarch*, who hath many designes upon *Italy*, against the *Pope*, and delivered to that Prince divers Articles, for the reforming

of him. Now the *Pope* and *Lucifer* love ever to follow one a-nothers example: And therfore that which the one had done in the middle world, the other attempted in the lower. Hereupon he called for *Philip Nerius*, and gave him many evidences of a good inclination towards him. But *Nerius* was too ſtupid to interpret them aright. Yet *Ignatius* ſpied them, and before *Lucifer* ſhould declare himſelfe any further, or proceed too farre heerein, leſt after he were farre engaged, there ſhould bee no way, to avert or withdraw him from his owne propoſitions (for he ſaw there muſt be reſpect had of his honour and conſtancy) he thought it fitteſt to oppoſe now at the beginning. Hee ſayd therefore, "that hee now perceived, that "*Lucifer* had not beene al-

"together so much conversant
"with *Philip*, as with the *Iesu-*
"*its*, since hee knew not, how
"much *Philip* had ever profes-
"sed himselfe an enemy to
a *Vita Ne-* "him. (*a*) For he did not onely
*rij fol.*107. "deny all visions, and appari-
b *Fol* 108. "tions, (*b*) And commanded one
"to spit in *Maries* face, when she
"appeared againe, because hee
c *Fol.* 212. "thought it was the *Devil*; (*c*)
"And drove away another that
"came to tempt a sicke man, in
d *Fol.* 229. "the shape of a Physitian; (*d*)
"And was hardly drawn to be-
e *Fol.* 19. "leeve any possessings; but (*e*)
"when three *Devils* did meete
"him in the way, to afright him
"he neither thought them wor-
"thy of any *Exorcismes*, nor so
"much as the signe of the
"Crosse, but meerely went by
"them, as though he scorned to
"looke at them, and so despigh-
"ted thē with that negligence.

It

"It may be that he hath drawne
"others into *Religion*, but him-
"selfe remained then in the *La-*
"*tin*, in so much as I remember,
"that (*f*) I used to call him, *The*
"*Saints Bell*, that hanges with-
"out, and cals others into the
"*Church*, (*g*) Neither doe they
"which follow this *Order*, bind
"themselves with any *vow* or
"*oath*; Neither do I know any
"thing for which this (*h*) king-
"dome is beholding to him, but
"that *hee mooved* Baronius *to*
"*write his Annalls*.

f *Fol.* 26.

g *Fol.* 313.

h *Fol.* 163.

To all this, *Nerius* said no-
thing, as though it had been spo-
ken of some body else. Without
doubt, either he never knew, or
had forgot that hee had done
those things which they write
of him. But *Lucifer* himself took
the boldnesse (having with
some difficultie got *Ignatius*
leave) to take *Nerius* his part:

and I

and proceeded so farre, that hee adventured to say, "That *Baronius*, *Bozius* and others, which "proceeded out of the *Hive* of "*Nerius*, had used a more free, "open and hard fashion against "*Princes*; and better provided "for the *Popes direct jurisdiction* upon all Kingdomes, and "more stoutly defended it than "they; which undertaking the "cause more tremblingly, then "becomes the Majestie of so "great a businesse, adhered to "*Bellarmines* sect, and devised "such crooked waves, and such "perplexed intanglings, as by "reason of the various, and uncertaine circumstances, were "of no use: And that whatsoever *Nerius* his *Schollers* had "performed, must bee attributed to him, as the fruit to the "roote. *Ignatius* perceiving, that *Lucifer* undertooke all offices

fices for *Nerius*, and became Judge, Advocate, and Witnesse, pursuing his former resolution, determined to interrupt him, lest when hee had inlarged himselfe in *Nerius* commendation, hee should thereby bee bound to a reward. Hee therefore cryed out, "What hath "*Nerius* done? what hath he, "or his followers put in exe- "cution? have they not ever "beene onely exercised in spe- "culations, and in preparatory "doctrines? Are these Bookes "which are written of the *Iu-* "*risdiction* of the *Pope*, to any "better use than *Physicians Le-* "*ctures* of Diseases, and of Me- "dicines? whilst these *Receits* "lie hid in *Physicians* bookes, "and no body goes to the *Pati-* "*ent*; no body applyes the Me- "dicines to the Disease. What "good, what profit comes by

all

"all this? what part, what mem-
"ber of this languishing body
"have they undertaken? In what
"*Kingdome* have they corrected
"these humours, which offend
"the *Pope*, either by their *In-*
"*cision* or *canterising*? what
"state have they cut up into an
"*Anatomy*? what *Sceleton* have
"they provided for the instru-
"ction of Posterity? Doe they
"hope to cure their diseases, by
"talking and preaching, as it
"were with charmes and en-
"chantments? If *Nerius* shall be
"thought worthy of this Ho-
"nour, and this place, because
"out of his *scholiers* writings
"something may bee gleaned,
"which may be applied to this
"purpose, why should we not
"have *Beza* and *Calvin*, and
"the rest of that sort here in
"Hell, since in their bookes
"there may bee some things
found

"found, which may be wreſted
"to this purpoſe? But, ſince
"their ſcope was not to extir-
"pate *Monarchies*, ſince they
"publiſhed no ſuch *Canons*
"and *Aphoriſmes* as might be
"applied to all caſes, and ſo
"brought into certaine uſe and
"conſequence, but limited theirs
"to circumſtances which ſel-
"dome fall out, ſince they deli-
"vered nothing dangerous to
"Princes, but where, in their
"opinion, the *Soveraignty* re-
"ſided in the *People*, or in cer-
"taine *Ephori*, ſince they ne-
"ver ſaid, that this power to vi-
"olate the perſon of a Prince,
"might either be taken by any
"private man, or committed
"to him, and that therefore
"none of their Diſciples hath
"ever beaſted of having done
"any thing upon the perſon
"of his Soveraigne: wee ſee
that

"that this place hath ever been
"shut against them: there have
"bin some few of them (though
"I can scarce afford those men
"the honour to number them
"with *Knox* and *Goodman*, and
"*Buchanan*) which following
"our examples, have troubled
"the peace of some States, and
"been injurious to some Prin-
"ces, and have been admitted
"to some place in this King-
"dome; but since they have
"performed nothing with their
"hands, nor can excuse them-
"selves by saying, they were
"not able: (for wherein was
"*Clement*, or *Ravillac* more a-
"ble than they, or what is not
"he able to doe in the middest
"of an Armie, who despiseth
"his owne life?) they scarce e-
"ver aspire, or offer at this se-
"cret and sacred *Chamber*. *Lu-*
"*cifer* had a purpose to have re-

plied

"plied to this: That perchance
"all their hands which had bin
"imbrued in the bowells of
"Princes, were not so immedi-
"atly armed by the Iesuites, as
"that they were ever present
"at all consultations and resolu-
"tions: (and yet hee meant to
"say this, not as sworne wit-
"nesse, but as *Lucifer* himselfe,
"and the father of lies, in which
"capacitie hee might say any
"thing.) But that it was enough
"that *Confessors* doe so possesse
"them with that doctrine, that
"it is not now proposed to
"them as *Physicke*, but as natu-
"rall food, and ordinary diet;
"and that therefore for the per-
"formance of these things, a
"Iesuites person is no more re-
"quisite, then that the heart of
"a man, because it sends forth
"spirits into everie limbe,
"should therefore bee present

in

Brisson. de formul. l. 1.

"in every limbe: that when it "was in use for the *Consuls* of "*Rome* for the safety of their "Country and army, to devote "themselves over to the infer-"nall *god*; it was lawfull for "themselves to abstaine and "forbeare the Act, and they "might appoint any Souldier "for that *Sacrifice*: and that so "the Iesuites for the perfor-"mance of their resolutions, "might stirre up any amongst "the people: (for now they en-"joy all the priviledges, of "the *Franciscans*, who say; "*That the name of People, com-*"*prehends all which are not of* "*their Order*;) And that if this "be granted, *Nerius* his Schol-"lers are inferiour to none; "with whose bookes (if all the "*Iesuites* should perish) the "Church might content her "selfe, and never feare dearth

Reinsnik. Manual. Franciscan. cap. 9.

nor

nor leaneneſſe. This *Lucifer* would have ſpoken; but hee thought it better and eaſier to forbeare: for he obſerved, that *Ignatius* had given a ſign, & that all his troupes which were many, ſubtile, and buſie, ſet up their briſtles, grumbled, and compacted themſelves into one body, gathered, produced, and urged all their evidence, whatſoever they had done, or ſuffered. There the *Engliſh Legion*, which was called *Capiſtrata*, which *Campian* led, and (as I thinke) *Garnet* concluded, was fiercer than all the reſt. And as though there had beene ſuch a ſecond *Martyrdome* to have been ſuffered, or as though they might have put off their *Immortalitie*, they offered themſelves to any imployment. Therefore *Lucifer* gave *Nerius* a ſecret warning to withdraw himſelf, and ſpoke no more

Haltered.

more of him; and despairing of bringing in an other, began earnestly to thinke, how hee might leave *Ignatius* out. This therefore he said to him: "I am sorry my *Ignatius*, that I "can neither find in others, de- "serts worthy of this place, nor "any roome in this place wor- "thy of your deserts. If I might "die, I see there would be no "long strife for a Successor: "For if you have not yet done "that act which I did at first in "*Heaven*, and thereby got this "Empire, this may excuse you, "that no man hath been able "to tell you what it was: For "if any of the *Ancients* say "true, when they call it *Pride*, "or *Licentiousnesse*, or *Lying*; or "if it be in any of the *Casuists*, "which professe the Art of sin- "ning, you cannot be accused of "having omitted it. But since I

may

" may neither forſake this *king-*
" *dome*, nor divide it, this onely
" remedy is left: I will write to
" the Biſhop of *Rome*, hee ſhall
" call *Galilæo* the *Florentine* to
" him, who by this time hath
" throughly inſtructed himſelfe
" of all the Hills, Woods, and
" Cities in the new world, the
" *Moone*. And ſince he effected
" ſo much with his firſt *Glaſ-* *Nuntius*
" *ſes*, that hee ſaw the *Moone* *Sydereus.*
" in ſo neere a diſtance, that
" hee gave himſelfe ſatisfacti-
" on of all, and the leaſt parts
" in her, when now being
" growne to more perfection
" in his Art, he ſhall have made
" new *Glaſſes*, and they recei-
" ved a hallowing from the
" *Pope*, he may draw the *Moone*,
" like a Boat floating upon the
" water, as neere the Earth as
" he will. And thither (becauſe
" they ever claime that thoſe

imploy-

"imployments of discovery
"belong to them) shall all the
"Iesuites bee transferred,
"and easily unite and recon-
"cile the *Lunaticke Church* to
"the *Romane Church*: without
"doubt, after the Iesuites have
"been there a little while, there
"will soone grow naturally a
"*Hell* in that world also: over
"which, you *Ignatius* shall have
"dominion, and establish your
"kingdom and dwelling there.
"And with the same ease as
"you passe from the earth to
"the *Moon*, you may passe from
"the *Moone* to the other *starrs*,
"which are also thought to be
"worlds, and so you may beget
"and propagate many *Hells*, and
"enlarge your *Empire*, and come
"neerer unto that high seate,
"which I left at first. *Ignatius*
had not the patience to stay,
till *Lucifer* had made an end;
but

but as soone as hee saw him pause, and take breath, and looke, first upon his face, to observe what changes were there, and after to cast his eye to another place in *Hell*, where a great noyse was suddenly rayſed: hee apprehended this intermission, and as though *Lucifer* had ended, he sayd: "That of "*Lucifers* affection to the *Romane Church*, and to their *Order*, every day produced new "Testimonies: and that this "last was to bee accounted as "one of the greatest. That he "knew well with how great "devotion the Bishop of "*Rome* did ever embrace and "execute all councels proceeding from him: And that "therefore he hoped, that hee "would reserve that imployment for the Iesuits, and that "*Empire* for him their founder:

and

" and that he beleeved the *Pope*
" had thought of this before
" and at that time when he put
" *Parsons* the *English* Iesuite in
" hope of a *Cardinalship*, hee
" had certainely a reference to
" this place, and to this *Church*
" That it would fall out short-
" ly, that all the dammages
" which the *Romane Church*
" hath lately suffered upon the
" earth, shall bee recompenced
" onely there. And that, now
" this refuge was opened, if she
" should bee reduced into grea-
" ter streights, or if she should
" be utterly exterminated, the
" world would not much la-
" ment and mourne for it. And
" for the entertainment of the
" Iesuits there, there can bee
" no doubt made at this time,
" when, (although their pro-
" fession bee to enter whether
" Princes will or no) all the

Princes

"Princes of the world will not
"onely graciouſlie affoord
"them leave to goe, but wil-
"lingly and cheerefully acom-
"pany them with Certificates,
"and Demiſſory letters. Nor
"would they much reſiſt it, if
"the Pope himſelfe would
"vouchſafe to goe with them,
"and ſo fulfill in ſome ſmall
"meaſure, that prophecie of
"his *Gerſon, De Auferibilitate*
"*Papæ*. Beſides this, a woman
"governes there; of which
"Sexe they have ever made
"their profit, which have at-
"tempted any *Innovation* in re-
"ligion; with how much dili-
"gence were the two *Empreſſes*
"*Pulcheria* and *Eudoxia* ſolici-
"ted by the *Pope* for the eſtabli-
"ſhing of *Eaſter?* how earneſt-
"ly did both *Pelagius* and the
"*Pope* ſtrive by their letters to
"draw the *Empreſſe* to their

" side? For since *Iulia* had tha
" honour given to her in pub
" lique coynes, that she was ca
" led *the Mother of the Armie*
" *the Mother of the Gods, an*
" *of the Senate, and the Mo*
" *ther of her Countrie*; Wh
" may not women instruct
" by us, be called *Mothers*
" *the Church?* Why may no
" wee relye upon the wit o
" women, when, once, th
" Church delivered over he
" selfe to a woman-*Bishop?* An
" since we are reputed so for
" tunate in obtaining the fa
" vour of women, *that wome*
Rog. Iesuit. fol. 73. " *are forbid to come into our ho*
Ibid. fo. 47. " *ses*; and we are forbid, *to tak*
" *the charge of any Nunnes*; sinc
" we have had so good experi
" ence of their favour in all th
" *Indies*, or at least have thoug
" it fit, that they which hav
" the charge to write our an
niversari

niversarie letters from thence should make that boast, and adde something to the Truth, both because the Auncient *Heretiques* held that course in insinuating their opinions, and because they which are acquainted with our practices, will thinke any thing credible, which is written of us in that behalfe, why should wee doubt of our fortune in this *Queene*, which is so much subject to alterations and passions? shee languishes often in the absence of the Sunne, and often in *Eclipses* falles into swounds, and is at the poynt of death. In these advantiges we must play our parts, and put our devices in practise: for at these times any thing may bee drawne from her. Nor must we forbeare to try, what

" verſes and incantations may
" worke upon her: For in thoſe
" things which the *Poets* writ
" though they themſelves did
" not beleeve them, wee have
" ſince found many truths, and
" many deepe myſteries: nor can
" I call to minde any woman
" which eyther deceived our
" hope, or ſcaped our cunning
" but *Elizabeth* of *England*; who
" might the rather be pardoned
" that, becauſe ſhee had put off
" all affections of women. The
" principall Dignity of which
" ſex, (which is, to bee a *Mo-*
" *ther*) what reaſon had ſhee to
" wiſh, or affect, ſince without
" thoſe *womaniſh* titles, unwor-
" thy of her, of wife, & mother,
" ſuch an heire was otherwiſe
" provided for her, as was not
" fit to be kept any longer from
" the inheritance. But when I,
" who hate them, ſpeake thus

much

much in the honour of these two *Princes*, I finde my selfe carried with the same fury, as those *Beasts* were, which our men say, did sometime adore the *Host* in the *Masse*. For it is against my will, that I pay thus much to the *Manes* of *Elizabeth*; from scorning of which word *Manes*, when the King of great *Britaine* writ it, I would our *Parsons* had forborne, since one of our owne *Iesuites* useth the same word; when reprehending our Adversaries, hee saies, *That they doe insult upon Garnets Manes.* And yet this *Elizabeth* was not free from all *Innovation*; For the ancient *Religion* was so much worne out, that to reduce that to the former dignity, and so to renew it, was a kind of *Innovation*: and by this way of

Heissius ad Aphor. Iesuit. fol. 135.

" innovating ſhee ſatisfied the
" infirmitie of her ſex, if ſhee
" ſuffered any: for a little *Inno-*
" *vation* might ſerve her, who
" was but a little, a woman. Nei-
" ther dare I ſay, that this was
" properly an *Innovation*, leſt
" thereby I ſhould confeſſe, that
" *Luther* & many others which
" live in baniſhment in *Heaven*
" far from us, might have a title
" to this place, as ſuch *Innova-*
" *tors*. But we cannot doubt, but
" that this *Innatike Queene* will
" bee more inclinable to our In-
" novations: for our *Clavius*
" hath bin long familiarly con-
" verſant with her, what ſhee
" hath done fro the beginning,
" what ſhee will doe hereafter,
" how ſhe behaves her ſelfe to-
" ward her neighbor kingdoms,
" the reſt of the ſtars, and all the
" planetary, and firmamentarie
" worlds; with whom ſhee is in

league

" league & amity, and with who
" at difference, he is perfectly in-
" ſtructed, ſo he have his *Ephe-*
" *merides* about him. But *Cla-*
" *vius* is too great a perſonage
" to be beſtowed upon this *lu-*
" *natike Queene*, either as her
" Counſeller, or (which were
" more to our profit) as her
" Confeſſor. So great a man
" muſt not be caſt away upon ſo
" ſmall a matter. Nor have we
" any other beſides, whom up-
" on any occaſion we may ſend
" to the Sunne, or to the other
" worlds, beyond the world.
" Therefore wee muſt reſerve
" *Clavius* for greater uſes. Our
" *Herbeſtus*, or *Buſæus*, or *Voel-*
" *lus* (and theſe bee all which
" have given any proofe of
" their knowledge in *Mathe-*
" *matickes*) although they bee
" but taſtleſſe, and childiſh,
" may ſerve to obſerve her a-

"ſpects, and motions, and to
"make *Catechiſmes* fit for this
"*Lunaticke Church*: for though
"*Garnet* had *Clavius* for his
"*Maſter*, yet he profited little
"in the Arts, but being filled
"with *Bellarmines Dictates*,
"(who was alſo his *Maſter*)
"his minde was all upon *Poli-*
"*tickes*. When we are eſtabli-
"ſhed there, this will adde
"much to our dignity, that in
"our letters which wee ſend
"downe to the earth, (except
"perchance the whole *Ro-*
"*mane Church* come up to us
"into the *Moon*) we may write
"of what miracles wee liſt:
"which we offered to doe out
"of the *Indies*, and with good
"ſucceſſe, till one of our *Order*,
"in a ſimplicitie, and ingenuity,
"fitter for a *Chriſtian*, then a
"Ieſuite, acknowledged and
"lamented that there were no

Eudæm. Ioan. Apol. pro Garnet. c. 5.

Acoſta de procur. Ind. Salu lib. 2. c. 9.

miracles

"*miracles* done there. Truely it
"had been better for us to have
"ſpit all thoſe five *Brothers, Apoſtas*, out of our *Order*, than
"that any one of them ſhould
"have vomitted this reproach
"againſt us. It is of ſuch men
"as theſe in our *Order*, that
"our *Gretzer* ſayes, *There is no body without his Excrements*, becauſe though they ſpeake
"truth, yet they ſpeake it too
"rawly. But as for this con-
"templation, and the eſtabli-
"ſhing of that governement,
"(though it bee a pleaſant con-
"ſideration) wee may neither
"pamper our ſelves lōger with
"it now, nor detaine you lon-
"ger therin. Let your *Greatneſſe*
"write; let the *Pope* execute
"your councel; let the *Moon* ap-
"proach when you two thinke
"fit. In the meane time let me
"uſe this Chamber, as a reſt-

De ſtudijs Ieſuit. abſtruſ. c. 5.

Bellar. de purgat. li. 2. c. 8.

" ing place: For though *Pope* " *Gregorie* were ſtrucken by " the Angell with a perpetuall " paine in his ſtomacke and " feet, becauſe hee compelled " *God* by his prayers, to deli- " ver *Traian* out of *Hell*, and " transferre him to *Heaven*; " and therefore God, by the " mouth of *Gregorie*, tooke " an aſſurance for all his *Suc-* " *ceſſors*, that they ſhould ne- " ver dare to requeſt the like " againe: yet when the *Pope* " ſhall call mee backe from " hence, hee can be in no dan- " ger, both becauſe in this con- " tract, *God* cannot bee preſu- " med to have thought of me, " ſince I never thought of him, " and ſo the contract therein " voyd; and becauſe the Con- " dition is not broken, if I bee " not removed into *Heaven*, " but transferred from an earth-

ly

"ly *Hell*, to a *Lunatique Hell*.
"More then this hee could not
"be heard to speake: For that
"noyse, of which I spoke be-
"fore, increased exceedingly,
"and when *Lucifer* asked the
"cause, it was told him, that
"there was a soule newly ar-
"rived in *Hell*, which said that
"the *Pope* was at last entrea-
"ted to make *Ignatius a Saint*,
"and that hee hastened his
"Canonization, as thinking it
"an unjust thing, that when all
"Artificers, and prophane But-
"chers had particular *Saints* to
"invocate, only these spirituall
"Butchers, and *King-killers*,
"should have none: For when
the Iesuit *Cotton* in those que-
stions which by vertue of his
invisible priviledge he had pro-
vided for a possest person, a-
mongst others, dangerous both
to *England* and *France*, had in-

serted

ſerted this queſtion: *What ſhall I do for* Ignatius *his Canonizing?* and found out at laſt, that *Philip King of Spayne*, and *Henry King of France*, contended by their Ambaſſadours at *Rome*, which of them ſhould have the honour of obtaining his Canonizing (for both pretending to be King of *Navarre*, both pretended that this right and honour belonged to him: and ſo both deluded the Ieſuits:) For *D' Alcala* a *Franciſcan*, and *Penafort* a *Iacobite*, were by *Philips* meanes canonized, and the Ieſuite left out. At laſt hee deſpaired of having any aſſiſtance from theſe Princes; nor did he thinke it convenient, that a Ieſuite ſhould bee ſo much beholden to a King, ſince *Baronius* was already come to that heighth and conſtancie, that being accuſed of ſome wrongs done

Pierre Mathieri. l. 1. Nar. 4.

Litera eſus ad Philip. 3.

done to his King, he did not vouchsafe to write in his owne excuse to the King, till the *Conclave* which was then held, was fully ended, lest (as himself gives the reason) if he had then beene chosen *Pope*, it should be thoght hee had beene beholden to the King therein. For these reasons therefore they labour the *Pope* themselves. They confesse, that if they might choose, they had rather hee should restore them into all which they had lost in *France*, and *Venice*, then that *Ignatius* should bee sent up into *Heaven*; and that the *Pope* was rather bound to doe so, by the Order which *God himself* seemes to have observed in the *Creation*, where hee first furnished the *Earth*, and then the *Heavens*, and confirmed himselfe to be the *Israelites God* by this *argument*, that he had given them

Gen. 2. 4.

Gen. 17. 8. them the land of *Canaan*, and other temperal blessings. But since this exceeded the Popes omnipotence in earth, it was fit hee should trie what he could do in *heaven*. Now the *Pope* would faine have satisfied them with the title of *Beatus*, which formerly upon the intreatie of the Princes of that *family* he had afforded to *Aloisius Gonzaga* of that *Order*. He would also have given this title of *Saint* rather to *Xaverius*, who had the reputation of having done *Miracles*. Indeed he would have done any thing, so he might have slipped over *Ignatius*. But at last he is overcome; and so against the will of *Heaven*, and of the *Pope*, *Lucifer* himselfe being not very forward in it, *Ignatius* must bee thrust in amongst the *Saints*. All this discourse, I, being growne cunninger than that Doctor, *Ga-*

Vita ejus Epist. ad Paul. 5.

briel

briel Nele (of whom Bertolus speaketh) that by the onely motion of his lips, without any utterance, understood all men, perceived and read in every mans countenance there. These things assoone as *Lucifer* apprehended them, gave an end to the contention; for now hee thought hee might no longer doubt nor dispute of *Ignatius* his admission, who, besides his former pretences, had now gotten a new right & title to the place by his *Canonization*; and he feared that the *Pope* would take all delay ill at his hands, because *Canonization* is now growne a kind of *Declaration*, by which all men may take knowledge, that such a one to whom the Church of *Rome* is much beholden, is now made partaker of the principall dignities & places in *Hell*: For these men ever make as though they would L. 1. de ver. oblig.

would follow *Augustine* in all things,& therfore they provide that that alsoshall be true which he said in this point;*That the reliques of many are honoured upon earth,whose soules are tormented in hell.* Therfore he took *Ignatius* by the hand,& led him to the gate. In the mean time,I,which doubted of the ttuth of this report of his Canonizing, went a little out for further instruction: for I thought it scarce credible that *Paulus* 5. who had but lately burdened both the *City* of *Rome*, and the *Church*, with so great expences, when he canonized *Francisca Romana*,would so easily proceede to canonize *Ignatius* now, when neither any Prince offered to beare the charge, nor so much as solicited it: for so hee must bee forced to waste both the *Treasures* of the Church at once. And

from *Leo* 3. who 800 yeares after Christ, is the first Pope wch Canonized any, I had not obserserved that this had ever beene done: Neither doe I think that *Paulus* 5. was drawn to the canonizing of this woman by any other respect, then becaufe that *Rule* which she appointed to her *Order, was dictated & written by S. Paul:* For though *Peter*, and *Magdalen*, and others, were present at the writing thereof, as witnesses, yet *Paul* was the *Author* thereof. And since Saint *Pauls* old *Epistles* trouble and disadvantage this Church, they were glad to apprehend any thing of his new writing, which might be for them, that so this new worke of his might beare witnesse of his second conversion to *Papistry*, since by his first conversion to *Christianity*, they got nothing: for to say,

Valaderius. fol. 57.

say, that in this busines *Paulus* 5. *could not choose but bee God, God himself*, to say *that he must needs have lived familiarly with the God-head: and must have heard Predestination it selfe whispering to him: and must have had a place to sit in Councel with the most divine Trinity*, (all which *Valaderius* sayes of him) is not necessary in this matter, wherein the popes for the most part proceed, as humane affections lead them. But at last, after some enquiry, I found that a certain idle *Gazettier*, which used to scrape up newes, and rumours at *Rome*, and so to make up sale letters, vainer, & falser, thā the Iesuits letters of *Japan*, & the *Indies*, had brought this news to *Hell*, and a little Iesuiticall *Novice*, a credulous soul, received it by his implicit faith, and published it. I laughed at *Lucifers* easinesse to beleeve, and

Fol. 5.

I saw

I saw, no reason ever after, to accuse him of infidelity. Upon this I came back againe, to spy (if the gates were stil open) with what affection *Ignatius*, and they who were in ancient possessiō of that place, behaved themselves towards one another. And I found him yet in the porch, and there beginning a new contention: for having presently cast his eyes to the principall place, next to *Lucifers* owne *Throne*, and finding it possest, he stopt *Lucifer*, and asked him, who it was that sate there. It was answered, that it was *Pope Boniface*; to whom, as to a principall Innovator, for having first challenged the name of *Universal Bishop*, that honour was afforded. Is he an Innovator thundered *Ignatius*? shall I suffer this, when all my disciples have laboured all this while to prove to the world, that all the *Popes* before

before his time did use that name? and that *Gregory* did not reprehend the *Patriarch Iohn* for taking to himself an Antichristian name, but for usurping a name which was due to none but the *Pope*. And could it be fit for you, *Lucifer*, (who in this were either unmindfull of the *Romane Church*, or else too weake and incapable of her secrets and mysteries) to give way to any sentence in *Hell*, which (though it were according to truth) yet differed from the Iesuites *Oracles*? With this *Ignatius* flyes upwards, and rushes upon *Boniface*, and throwes him out of his Seate: And *Lucifer* went up with him as fast, and gave him assistance, lest, if hee should forsake him, his owne seate might bee endangered. And I returned to my body; which

As

As a flower wet with last nights dew, and then
Warm'd with the new Sunne, doth shake off agen
All drowsinesse, & raise his trembling Crowne,
Which crookedly did languish, and stoope downe
To kisse the earth, and panted now to finde
Those beames return'd, which had not long time shin'd,

was with this returne of my soule sufficiently refreshed. And when I had seene all this, and considered how fitly and proportionally *Rome* and *Hell* answered one another, after I had seene a Iesuite turne the *Pope* out of his *Chayre* in *Hell*, I suspected that that *Order* would attempt as much at *Rome*.

An

An Apologie for *Iesuites.*

NOw it is time to come to the *Apologie* for *Iesuites*: that is, it is time to leave speaking of them, for hee favours them most, which sayes least of them; Nor can any man, though he had declamed against them till all the sand of the sea were run thorow his hour-glasse, lack matter to adde of their practises. If any man have a minde to adde any thing to this *Apologie*, hee hath my leave; and I have therefore left roome for three or foure lines, which is enough for such a paradox; and more than *Iunginus*, *Scribanius*, *Gretzerus*, *Richeomus*, *Cydonius*, and all

all the reſt which are uſed to *Apologies*, and almoſt tired with a defenſive war, are able to employ, if they will write onely *good* things, and *true*, of the *Ieſuits*. Neither can they comfort themſelves with this, That *Cato* was called to his anſwer foure and fourty times: for he was ſo many times acquitted, which both the *Parliaments* of *England* and *France* deny of the *Ieſuites*. But if any man think this *Apology* too ſhort, he may think the whole booke an *Apology*, by this *rule* of their own, *That it is their greateſt argument of innocency to be accuſed by us*. At this time, whilſt they are yet ſomewhat able to doe ſome harme in ſome places, let them make much of this *Apologie*. It will come to paſſe ſhortly, when as they have bin diſpoyled and expelled at *Venice*, and ſhaked and fanned

Bonar. in Amphithe.

fanned in *France*, so they will bee forsaken of other *Princes*, and then their owne weakeneſſe will bee their *Apology*, and they will grow harmeleſſe out of neceſſity, and that which *Vegetius* ſayd of chariots armed with ſithes and hookes, will be applied to the Ieſuits,

*Lib.*1.*c.*14.

at firſt they were a terror, and after a ſcorne.

FINIS.

Syn.8.63.42

Ignatius his Conclave:

OR,

His Inthronisation in a late Election in Hell:

Wherin many things are mingled *by way of Satyr.*

UNIV. LIB. CAMB.

Concerning

The Disposition of Iesuites.
The Creation of a new Hell,
The establishing of a Church in the Moone.

There is also added an Apology *for Iesuites.*

All dedicated to the two adversary Angels, which are protectors of the *Papall Consistory, and of the Colledge of Sorbon.*

By IOHN DONNE, Doctor of Divinitie, and late Deane of Saint *Pauls.*

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472 ; 01

THE PRINTER *to the Reader.*

DOest thou seeke after the author? It is in vaine; for he is harder to be found then the Parents of Popes were in the old times: yet if thou have an Itch of gessing, receive from mee so much, as a friend of his, to whom hee sent his Booke to be read, writ to me. *The Author was unwilling to have this Booke published, thinking it unfit both for the matter, which in it selfe is weighty and serious, and for that gravitie which himselfe had proposed and observed in another Booke formerly published, to descend to this kind of writing. But I on the other side, mustred my forces against him, and produced reasons and examples. I proposed to him the great* Erasmus (*whom though* Scribanius *the* Iesuit *call him* one of our Preachers:) *yet their great* Coccius *is well content to* In Contr. fol. 160.

number him amongſt his Authors. And to his bitter jeſtings and ſkirmiſhings in this kinde, our enemies confeſſe, that our Church is as much beholden, as to Luther *himſelfe, who fought ſo valiantly in the maine battell. I remembred him alſo how familiar a faſhion this was amongſt the* Papiſts *themſelves; and how much* Rebullus *that* Run-away, *had done in this kinde, as well in thoſe bookes, which hee calls* Salmonees, *as in his other, which he entitles,* The Cabal of the reformed Churches, *of which booke, if he were not the Author, hee was certainely the* Apologiſt, *and defender. Neither was that man, whoſoever hee bee, which cals himſelfe* Macer, *inferior to* Reboul *in this kinde, when he dedicated to* laughter *and to* pleaſure, *his diſputation of that horrible Excommunication of* Paulus 5. *againſt the* Venetians, *and of other matters concerning the ſalvation of ſoules. Both which, not contenting themſelves, as this Author doth, to ſport and obey their naturall diſpoſition in a buſineſs (if you conſider the perſons) light enough (for what can bee vainer then a* Ieſuit?) *have ſaucily riſen up againſt* Princes *and the* Lords Anointed. I added moreover, *that the things delivered in this Booke were by many degrees more*

more

modeſt, then thoſe which themſelves, in their owne civill warres doe dayly vomit foorth, when they butcher and mangle the fame and reputation of their owne Popes *and* Cardinals *by their received* Lucian, Paſquil. *At laſt hee yeelded, and made me owner of his Booke, which I ſend to you to bee delivered over to forraine Nations,* [a] *farre from the father: and (as his deſire is)* [b] *his laſt in this kind. Hee chooſes and deſires, that his other Booke ſhould teſtifie his ingenuitie, and Candor, and his diſpoſition to labour for the reconciling of all parts. This Booke muſt teach what humane infirmitie it, and how hard a matter it is for a man much converſant in the Bookes and Acts of* Ieſuits, *ſo thoughly to caſt off the* Ieſuits, *as that hee contract nothing of their naturall diſeaſes, which are* Petulancie *and* Ligitneſſe. *Vale.*

[a] Procul à.

[b] Poſthumum.

TO THE TWO Tutelar Angels, protectors of the Popes Consistorie, and of the College *of Sorbon.*

MOst noble couple of *Angels*, lest it should be said that you did never agree, and never meet, but that you did ever abhorre one another, and ever

Resemble Ianus *with a diverse face*;

I attempted to bring and joyne you together once in these papers; not that I might compose your differences, for you have not chosen mee for *Arbitrator*; but, that you might beware of

an enemy common to you both, I will relate what I saw. I was in an *Extasie*, and

My litle wandring sportful Soul, Guest, and companion of my body, had libertie to wander through all places, and to survey and reckon all the roomes, and all the volumes of the heavens, and to comprehend the situation, the dimensions, the nature, the people, and the policie, both of the swimming Ilands, the *Planets*, and of all those which are fixed in the firmament. Of which, I thinke it an honester part as yet to be silent, then to doe *Galilæo* wrong by speaking of it, who of late hath summoned the other worlds, the Stars to come neerer to him, and give him an account of themselves, Or to *Keppler*, who (as himselfe testifies of himselfe) *ever since* Tycho Braches *death, hath received*

Nuncius sidereus.

De stella in Cygno.

ceived it into his care, that no new thing ſhould be done in heaven without his knowledge. For by the law, *Prevention* muſt take place; and therefore what they have found and diſcovered firſt, I am content they ſpeake and utter firſt. Yet this they may vouchſafe to take from me, that they ſhall hardly find *Enoch*, or *Elias* any where in their circuit. When I had ſurveid all the heavens, then as

The Larke by buſie and laborious wayes,
Having climb'd up th'ethe eall hil, doth raiſe
His Hymnes to Phœbus *Harpe: And ſtriking then*
His ſailes, his wings, doth fall downe backe agen,
So ſuddenly, that one may ſafely ſay,
A ſtone came lazily that came that way.

In the twinckling of an eye, I ſawe al the roomes in Hell open to my ſight. And by the benefit of certaine ſpectacles, I know

not of what making, but I thinke, of the ſame, by which *Gregory* the great, and *Beda* did diſcerne ſo diſtinctly the ſoules of their friends, when they were diſcharged from their bodies, and ſometimes the ſoules of ſuch men as they knew not by ſight, and of ſome that were never in the world, and yet they could diſtinguiſh them flying into Heaven, or converſing with living men. I ſaw all the channels in the bowels of the Earth; and all the inhabitants of all nations, and of all ages were ſuddenly made familiar to mee. I thinke truely, *Robert Aquinas* when he tooke *Chriſts* long Oration, as hee hung upon the Croſſe, did uſe ſome ſuch Inſtrument as this, but applyed to the eare: And ſo I thinke did he, which dedicated to *Adrian* 6. that Sermon which *Chriſt* made

Paleotus de Sindone cap. 6.

Ioſephina di Gieron. Gratian.

made in praiſe of his Father *Ioſeph*: for elſe how did they heare that, which none but they ever heard? As for the *Suburbs* of Hel (I meane both *Limbo* and *Purgatory*) I muſt confeſs I paſſed them over ſo negligently, that I ſaw them not: and I was hungerly caried, to finde newe places, never diſcovered before. For *Purgatorie* did not ſeeme worthy to mee of much diligence, becauſe it may ſeeme already to have bene beleeved by ſome perſons, in ſome corners of the *Roman Church*, for about 50 yeares; that is, ever ſince the Councell of *Trent* had a minde to fulfill the prophecies of *Homer*, *Virgil*, and the other *Patriarks* of the *Papiſts*, and being not ſatisfied with making one *Tranſubſtantiation*, purpoſed to bring in another: which is, to change *Fables* into *Articles* of Faith.

Faith. Proceeding therefore to more inward places, I ſaw a ſecret place, where there were not many, beſide *Lucifer* himſelfe; to which, onely they had title, which had ſo attempted any innovation in this life, that they gave an affront to all Antiquitie, and induced doubts, and anxieties, and ſcruples, and after a libertie of beleeving what they would, at length eſtabliſhed opinions, directly contrary to all eſtabliſhed before. Of which place in *Hell*, *Lucifer* afforded us hertofore ſome little knowledge, when more then 200. yeares ſince, in an *Epiſtle* written to the *Cardinall S. Sexti*, he promiſed him a roome *in his palace, in the remoteſt part of his eternall Chaos*, which I take to be this place. And here Pope *Boniface* 3. and *Mahomet*, ſeemed to contend about the high-

Theod. Niem. nemus nio, Tra. cap. 29.

eſt

eſt roome. He gloried of having expelled an old Religion, and *Mahomet* of having brought in a new: each of them a great deluge to the world. But it is to be feared, that *Mahomet* will faile therein, both becauſe he attributed ſomething to the old *Teſtament*, and becauſe he uſed *Sergius* as his fellow-Biſhop, in making the *Alcoran*; whereas it was evident to the ſupreme Iudge *Lucifer*, (for how could he bee ignorant of that, which himſelſe had put into the Popes minde?) that *Boniface* had not onely neglected, but deſtroyed the policy of the State of *Iſrael*, eſtabliſhed in the old *Teſtamẽt*, when he prepared *Popes* a way, to tread upon the neckes of *Princes*, but that he alſo abſtained from al Example and Coadjutor, when he tooke upon him that new name, which *Gregorie* him-

himſelfe (a Pope neither very fooliſh, nor overmodeſt) ever abhord. Beſides that every day affoords new Advocats to *Boniface* his ſide. For ſince the *Franciſcans* were almoſt worne out (of whom their Generall, *Francis*, had ſeene 6000 Souldiers in one armȳ, that is, in one Chapter) which, becauſe they were then but freſh Souldiers, he ſaw aſſiſted with 18000 *Devels*, the *Ieſuits* have much recompenced thoſe decaies and damages, who ſometimes have mainerained in their Tents, 200000 Schollers. For though the Order of *Benedict* have ever bene ſo fruitfull, that they ſay of it, *That all the new Orders, which in later times have broken out, are but litle ſprings, or drops, and that Order the Ocean, which hath ſent out* 52 *Popes*, 200 *Cardinals*, 1600 *Archbiſhops*,

Sedulius Apolog pro libro Conform lib. 2. cap. 2.

Harlay defence des Ieſuites.

Volladeri de Canoniza Francis Ro. in. Epiſt.

ſhops, 4000 *Biſhops*, *and* 5000 *Saints*, *approved by the Church*, and therefore it cannot be denied, but that *Boniface* his part is much releeved by that Order; yet if they bee compared to the *Ieſuits*, or to the weake and unperfect types of them, the *Franciſcans*, it is no great matter that they have done. Though therefore they eſteeme *Mahomet* worthy of the name of an *Innovator*, and therein perchance not much inferiour to *Boniface*, yet ſince his time, to ours, almoſt all which have followed his Sect, have lived barren in an unanimity, and idle concord, and cannot boaſt that they have produced any new matter: whereas *Boniface* his ſucceſſors awakned by him, have ever bene fruitfull in bringing forth new ſinnes, & new pardons, and Idolatries, and King-killings. Though therefore

fore it may religiouſly, and piouſly be beleeved, that *Turkes*, as well as *Papiſts*, come daily in troupes to the ordinary and common places of *Hell*; yet certainely to this more honourable roome reſerved for eſpeciall *Innovators*, the *Papiſts* have more frequent acceſſe; and therefore *Mahomet* is out of hope to prevaile, and muſt imitate the *Chriſtian Emperours*, and be content to ſit (as yet he doth) at the *Popes* feet. Now to this place, not onely ſuch endeavour to come, as have *Innovated* in matters, directly concerning the ſoule, but they alſo which have done ſo, either in the Arts, or in converſation, or in any thing which excerciſeth the faculties of the Soule, & may ſo provoke to quarrelſome and brawling controverſies: for ſo the truth be loſt, it is no matter how. But

thy

the gates are ſeldome opened, nor ſcarce oftner then once in an Age. But my deſtiny favoured me ſo much, that I was preſent then, and ſaw all the pretenders and all that affected an entrance, and *Lucifer* himſelfe, who then came out into the outwart chāber, to heare them plead their owne Cauſes. As ſoone as the doore creekt, I ſpied a certaine *Mathematician*, which till then had bin buſied to find, to deride, to detrude *Ptolomey*; and now with an erect countenance, and ſetled pace, came to the gates, and with hands and feet (ſcarce reſpecting *Lucifer* himſelfe) beat the dores and cryed; "Are "theſe ſhut againſt me, to whō "all the Heavens were ever o-"pen, who was a Soule to the "Earth, and gave it motion?

By this I knew it was *Copernicus*: For though I had never heard

heard ill of his life, and therefore might wonder to find him there; yet when I remembred, that the *Papists* have extended the name and the punishment of Heresie, almost to every thing, and that as yet I used *Gregories* and *Bedes* spectacles, by which one saw *Origen*, who deserved so well of the *Christian Church*, *burning in Hell*, I doubted no longer, but assured my selfe that it was *Copernicus* which I saw. To whom *Lucifer* said; "Who "are you? For though even by "this boldnes you seeme wor-"thy to enter, and have attemp-"ted a new faction even in *Hel*, "yet you must first satisfy those "which stand about you, and "which expect the same for-"tune as you doe. Except, O "*Lucifer*, answered *Copernicus* "I thought thee of the race of "the starre *Lucifer*, with which I am

Bellar. de Purgat. li. 2. cap. 8.

"I am ſo well acquainted, I "ſhould not vouchſafe thee this "diſcourſe. I am he, which pi- "tying thee who wert thruſt "into the Center of the world, "rayſed both thee, and thy pri- "ſon, the Earth, up into the Hea- "vens; ſo as by my meanes *God* "doth not enjoy his revenge "upon thee. The Sunne, which "was an officious Spie, and a be- "trayer of faults, and ſo thy e- "nemy, I have appointed to go "into the loweſt part of the "world. Shall theſe gates be o- "pen to ſuch as have *Innovated* "in ſmall matters? and ſhall "they be ſhut againſt me, who "have turned the whole frame "of the world, and am thereby "almoſt a new Creator. More then this he ſpoke not. *Lucifer* ſtuck in a Meditation. For what ſhould he doe? It ſeemed un- iuſt to deny entry to him which had

had deſerved ſo well, and dangerous to grant it, to one of ſo great ambitions, and undertakings: nor did he thinke that himſelfe had attempted greater matters before his fall. Something he had which hee might have conveniently oppoſed, but hee was loth to utter it, leſt hee ſhould confeſſe his feare. But *Ignatius Loyola* which was got neere his chaire, a ſubtill fellow, and ſo indued with the Devill, that he was able to tempt, and not onely that, but (as they ſay) even to poſſeſſe the Devill, apprehended this perplexity in *Lucifer*. And making himſelfe ſure of his owne entrance, and knowing well, that many thouſands of his family aſpired to that place, he oppoſed himſelfe againſt all others. Hee was content they ſhould bee damned, but not that they ſhould

ſhould governe. And though when hee dyed hee was utterly ignorant in al great learning, and knew not ſo much as *Ptolomeys*, or *Copernicus* name, but might have bene perſwaded that the words *Almageſt*, *Zenith*, and *Nadir*, were Saints names, and fit to bee put into the *Litanie*, and *Ora pro nobis* joyned to them; yet after hee had ſpent ſome time in hell, hee had learnt ſomewhat of his *Ieſuits*, which daily came thither. And whilſt hee ſtaied at the threſhold of *Hell*, that is, from the time when he delivered himſelfe over to the Popes will, he tooke a little taſte of learning. Thus furniſht, thus hee undertakes *Copernicus*. "Do you thinke to "win our *Lucifer* to your part, "by allowing him the honour "of being of the race of that "ſtarre? who was not onely made

"made before all the ſtarres, but
"beeing glutted with the glory
"of ſhining there, transferred
"his dwelling and Colonies un-
"to this Monarchy, and thereby
"gave our Order a noble ex-
Be pl 2. "ample, to ſpy, to invade, and to
"poſſeſſe forraine Kingdomes.
"Can our *Lucifer*, or his fol-
"lowers have any honour from
"that ſtarre *Lucifer*, which is
"but *Venus*? whoſe face how
"much wee ſcorne, appeares
"by this, that, for the moſt part
"we uſe her averſly and prepo-
"ſterouſly. Rather let our *Lu-*
"*cifer*, glory in *Lucifer* the *Ca-*
"*laritan Biſhop*; not therefore
"becauſe he is placed amongſt
Auguſt. de Hær. c. 81. "Heretiques, onely for affir-
"ming the propagation of the
"ſoule; but ſpecially for this,
"that hee was the firſt that op-
"poſed the dignity of Princes,
"and imprinted the names of

Anti-

" *Antichriſt*, *Iudas*, and other
" ſtigmatique markes upon
" the *Emperour* ; But for you,
" what newe thing have you
" invented, by which our *Lu-*
" *cifer* gets any thing? What
" cares hee whether the earth
" trauell, or ſtand ſtill? Hath
" your raiſing up of the earth
" into heaven, brought men to
" that confidence, that they
" build new towres or threaten
" God againe? or doe they out
" of this motion of the earth
" conclude, that there is no hell,
" or deny the puniſhment of
" ſin? Doe not men beleeve? doe
" they not live juſt, as they did
" before? Beſides, this detracts
" from the dignitie of your lear-
" ning, and derogates from your
" right and title of comming to
" this place, that thoſe opinions
" of yours, may very well bee
" true. If therfore any man have

ho-

"honour or title to this place
"in this matter, it belongs
"wholly to our *Clavius*, who
"oppoſed himſelfe opportunely
"againſt you, and the truth,
"which at that time was cree-
"ping into every mans minde.
"Hee onely can bee called the
"Author of all contentions, and
"ſchoole-combats in this cauſe;
"and no greater profit can bee
"hoped for herein, but that for
"ſuch brables, more neceſſary
"matters be neglected. And yet
"not onely for this is our *Cla-*
"*vius* to bee honoured, but for
"the great paines alſo which he
"tooke in the *Gregorian Calen-*
"*der*, by which both the peace
"of the Church, and civill buſi-
"neſſes have beene egregiouſly
"troubled; nor hath heaven it
"ſelfe eſcaped his violence, but
"hath euer ſince obeyed his ap-
"pointments: ſo that S. *Stephen*,

"*Iohn*

" *Iohn Baptiſt*, and all the reſt, *Harlay.*
" which have been cõmanded to *defence dis*
" work miracles at certaine ap- *teſuites*
" pointed dayes, where their re- *meſdi. 6.*
" liques are preſerved, doe not
" now attend till the day come,
" as they were accuſtomed, but
" are awaked ten dayes ſooner,
" and conſtrained by him to
" come downe from heaven to
" do that buſineſſe; But your in-
" ventions can ſcarce bee called
" yours, ſince before you, *Hera-*
" *clides*, *Ecphantus*, and *Ariſtar-*
" *chus* thruſt them into the
" world: who notwithſtanding
" content themſelves with lo-
" wer rooms amongſt the other
" Philoſophers, and aſpire not to
" this place, reſerved onely for
" *Antichriſtian Heroes*: neither
" doe you agree ſo well amongſt
" your ſelves, as that you can
" bee ſaid to have made a *Sect*,
" ſince, as you have perverted

"and changed the order and
"*Scheme* of others: ſo *Tycho*
"*Brachy* hath done by yours,
"and others by his. Let there-
"fore this little *Mathematician*
"(dread Emperour) withdraw
"himſelfe to his owne compa-
"ny. And if hereafter the Fa-
"thers of our Order can draw
"a *Cathedrall Decree* from the
"Pope, by which it may be de-
"fined as a matter of Faith,
"*That the earth doth not move*;
"and an *Anathema* inflicted up-
"on all which hold the contra-
"ry: then perchance both the
"Pope which ſhall decree that,
"and *Copernicus* his followers,
"(if they be Papiſts) may have
"the dignity of this place. *Lu-
cifer* ſignified his aſſent; and *Co-
pernicus*, without muttering a
word, was as quiet, as he thinks
the ſunne: when he which ſtood
next him, entred into his place.

To

To whom *Lucifer* ſayd: And who are you? Hee anſwered, "*Philippus Aureolus Theophraſtus Paracelſus Bombaſt of Hohenheim.* At this *Lucifer* trembled, as if it were a new *Exorciſme*, and he thought it might well bee the firſt verſe of Saint *Iohn*, which is alwaies imployed in *Exorciſmes*, and might now be taken out of the *Welſh*, or *Iriſh Bibles*. But when he underſtood that it was but the webbe of his name, hee recollected himſelfe, and raiſing himſelfe "upright, asked, What he had "to ſay to the great *Emperour* "*Sathan, Lucifer, Belzebub, Leviathan, Abaddon.* *Paracelſus* "replyed, It were an injurie to "thee, O glorious *Emperour*, if "I ſhould deliver before thee, "what I have done, as though "all thoſe things had not pre-"ceeded from thee, which ſee-

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"med to have been done by me,
"thy organe and conduit: yet
"ſince I ſhall rather bee thy
"trumpet herein, then mine
"owne, ſome things may be ut-
"tered by me. Beſides therefore
"that I brought all *Methodicall*
"*Phyſicians*, and the Art it ſelfe
"into ſo much contempt, that
"that kind of Phyſick is almoſt
"loſt; this alſo was ever my
"principall purpoſe, that no cer-
"taine new Art, nor fixed rules
"might bee eſtabliſhed, but
"that all remedies might bee
"dangerouſly drawne from my
"uncertaine, ragged, and unper-
"fect experimēts, in trial wher-
"of, how many men have beene
"made carkaſes? And falling up-
"on thoſe times which did a-
"bound with paradoxicall, and
"unuſuall diſeaſes, of all which,
"the poxe, which then began to
"rage, was almoſt the center

and

"and ſinke: I ever profeſſed an
"aſſured and an eaſie cure there-
"of, leſt I ſhould deterre any
"from their licentiouſneſſe.
"And whereas almoſt all poy-
"ſons are ſo diſpoſed and con-
"ditioned by nature, that they
"offend ſome of the ſenſes, and
"ſo are eaſily diſcerned and a-
"voided, I brought it to paſſe,
"that that treacherous quality
"of theirs might bee removed,
"and ſo they might ſafely bee
"given without ſuſpicion, and
"yet performe their office as
"ſtrongly. All this I muſt con-
"feſſe, I wrought by thy mine-
"ralls and by thy fires, but yet I
"cannot deſpayre of my re-
"ward, becauſe I was thy firſt
"miniſter and inſtrument, in
"theſe innovatiõs. By this time
Ignatius had obſerved a tempeſt
riſen in *Lucifers* countenance:
for he was juſt of the ſame tem-

per as *Lucifer*, and therefore ſuffered with him in every thing, and felt all his alterations. That therefore he might deliver him from *Paracelſus*, he ſaid; "You "muſt not thinke ſir, that you "may here draw out an Orati- "on to the proportion of your "name. It muſt be confeſſed, "that you attempted great mat- "ters, and well becomming a "great Officer of *Lucifer*, "when you undertooke not on- "ly to make a man, in your *A-* "*limbicks*, but alſo to preſerve "him immortall. And it can- "not be doubted, but that out "of your *Commentaries* upon "the *Scriptures*, in which you "were utterly ignorant, many "men have taken occaſion of er- "ring, and therby this kingdom "much indebted to you. But "muſt you therefore have ac- "ceſſe to this ſecret place? what

have

" have you compaſſed, even in
" Phyſick it ſelfe, of wch we *Ie-*
" *ſuits* are ignorant? For though
" our *Ribadenegra* have reckoned
" none of our *Order*, which hath
" written in *Phyſicke*, yet how
" able and ſufficient wee are in
" that faculty, I will be tryed by
" that Pope, who hath given a
" priviledge to *Ieſuites* to pra-
" ctiſe *Phyſicke*, and to be pre-
" ſent at *Deaths-bed*, (*a*) which
" is denyed to other *Orders*:
" for why ſhould hee deny us
" their bodies, whoſe ſoules he
" delivered to us? and ſince hee
" hath transferd upon us the po-
" wer to practiſe *Phyſicke*, hee
" may juſtly be thought to have
" transferd upon us the Art it
" ſelfe by the ſame *Omnipotent*
" *Bull*; ſince hee which grants
" the end, is by our *Rules* of *law*
" preſumed to have granted all
" meanes neceſſary to that end.

Bulla 18. *in Gretz. cont. Haſenmull.*

(*a*) *Moſcovius de majeſt. Eccle. milit. c. 7.*

"Let mee (dread *Emperour*,)
"have leave to ſpeake truth be-
"fore thee; Theſe men abuſe
"and prophane too much thy
"mettals, which are the bo-
"wels, and treaſure of thy king-
"dome: For what doth *Phy-*
"*ſicke* profit thee? *Phyſicke* is a
Moſaeſ. Theor. 1. cap. 2. "ſoft, and womaniſh thing. For
"ſince *no medicine doth naturally*
"*draw blond*, that ſcience is not
"fit nor worthy of our ſtudy;
"Beſides, why ſhould thoſe
"things which belong to you,
"be imployed to preſerve from
"diſeaſes, or to procure long
"life? were it not fitter, that
"your *brother*, and *colleague*,
"the Biſhop of *Rome*, which
"governes upon the face of
"your earth, and gives daily in-
"creaſe to your Kingdome,
"ſhould receive from you theſe
"helps and ſubſidies? To him
"belongs all the Gold, to him

all

"all the precious ſtones, con-
"ceald in your entralls, where-
"by hee might baite and en-
"ſnare the Princes of the earth,
"through their Lords, and
"Councellors meanes, to his o-
"bedience, and to receive his
"commandements, eſpecially in
"theſe times, when almoſt eve-
"ry where his ancient rights
"and tributes are denied unto
"him. To him belongs your I-
"ron, and the ignobler mettals,
"to make engines; To him be-
"long your Mineralls apt for
"poyſon; To him, the Salt-
"peter, and all the Elements of
"Gun-powder, by which hee
"may demoliſh and overthrow
"Kings and Kingdomes, and
"Courts, and ſeates of Iuſtice.
"Neither doth *Paracelſus* truly
"deſerve the name of an *Inno-*
"*vatour*, whoſe doctrine *Seve-*
"*rinus* and his other followers

"doe referre to the moſt anci-
"ent times. Thinke therefore
"your ſelfe well ſatisfied, if you
"bee admitted to governe in
"chiefe that Legion of homi-
"cide-Phyſicians, and of Princes
"which ſhall be made away by
"poyſon in the midſt of their
"ſinnes, and of women temp-
"ting by paintings and face-
"phyſicke. Of all which ſorts
"great numbers will daily come
"hither out of your *Academy*.

Content with this ſentence, *Paracelſus* departed; and *Machiavel* ſucceeded, who having obſerved *Ignatius* his forwardneſſe, and ſaucineſſe, and how, uncald, he had thruſt himſelfe into the office of *Kings Attorny*, thought this ſtupid patience of *Copernicus*, and *Paracelſus* (men which taſted too much of their *Germany*) unfit for a *Florentine*: and therefore had provided

vided ſome venemous darts, out of his *Italian Arſenal*, to caſt againſt this worne ſouldier of *Pampelune*, this *French-Spaniſh* mungrell, *Ignatius*. But when he thought better upon it, and obſerved that *Lucifer* ever approoved whatſoever *Ignatius* ſaid, he ſuddenly changed his purpoſe; and putting on another reſolution, hee determined to direct his ſpeech to *Ignatius*, as to the principall perſon next to *Lucifer*, aſwell by this means to ſweeten and mollifie him, as to make *Lucifer* ſuſpect, that by theſe honours, and ſpecious titles offered to *Ignatius*, and entertained by him, his owne dignity might be ecclipſed, or clouded; and that *Ignatius* by winning to his ſide, politique men, exerciſed in civill buſineſſes, might attempt ſome innovation in that kingdome. Thus therefore hee began.

began to ſpeake. "Dread *Empe-*
"*rour*, and you, his watchful and
"diligent *Genius*, father *Ignati-*
"*us*, *Arch-Chancellour* of this
"*Court*, and higheſt *Prieſt* of
"this higheſt *Synagogue* (except
"the primacy of the *Romane*
"*Church* reach alſo unto this
"place) let me before I deſcēd to
"my ſelf, a little conſider, ſpeak,
"and admire your ſtupendious
"wiſdome, and the government
"of this ſtate. You may vouchſafe
"to remember (great *Emperor*)
"how, long after the *Nazarens*
"death, you were forced to
"live a ſolitarie, a barren, and
"an Eremiticall life: till at laſt
"(as it was ever your faſhion
"to imitate Heaven) out of
"your aboundant love, you
"begot this deerely beloved
"Sonne of yours, *Ignatius*,
"which ſtands at your right
"hand. And from both of you

pro-

" proceedes a ſpirit, whom
" you have ſent into the world,
" who triumphing both with
" *Mitre* and *Crowne*, governes
" your Militant Church there.
" As for thoſe ſonnes of *Ignati-*
" *us*, whom either he left alive,
" or were borne after his death,
" and your ſpirit, the Biſhop of
" *Rome*, how juſtly and properly
" may they be called *Equivocall*
" men? And not only *Equivocall*
" in that ſenſe, in which the
" *Popes Legates*, at your *Nicene*
" *councel* were called *Equivocal*;
" becauſe *they did agree in all*
" *their opinions, and in all their*
" *words*: but eſpecially becauſe
" they have brought into the
" world a new art of *Equivoca-*
" *tion*. O wonderfull, and incre-
" dible *Hypercritiques*, who not
" out of marble fragments, but
" out of the ſecreteſt Records
" of Hell it ſelfe, that is, out

of

"of the minds of *Lucifer*, the
"*Pope*, and *Ignatius*, (persons
"truly equivocall) have raised
"to life againe the language of
"the Tower of *Babel*, so long
"concealed, and brought us a-
"gaine from understanding one
"another. For my part (O noble
"paire of *Emperors*) that I may
"freely confesse the truth, all
"which I have done, whereso-
"ever there shall bee mention
"made of the Iesuits, can be re-
"puted but childish; for this ho-
"nour I hope will not be deni-
"ed mee, that I brought in an
"*Alphabet*, and provided cer-
"taine elements, and was some
"kind of Schoolemaster in pre-
"paring them a way to higher
"undertakings; yet it grieves
"me, and makes mee ashamed,
"that I should bee ranked with
"this idle and Chymæricall *Co-*
"*pernicus*, or this cadaverous
vulture,

"vulture, *Paracelſus*. I ſcorne
"that thoſe gates, into which
"ſuch men could conceive any
"hope of entrance, ſhould not
"voluntarily flye open to mee:
"yet I can better endure the
"raſhneſſe and fellowſhip of
"*Paracelſus*, then the other:
"becauſe he having beene con-
"veniently practiſed in the but-
"cheries, and mangling of men,
"he had the reaſon to hope for
"favour of the Ieſuites: For
"I my ſelfe went alwayes that
"way of bloud, and therefore
"I did ever preferre the ſa-
"crifices of the *Gentiles*, and
"of the *Iewes*, which were per-
"formed with effuſion of
"bloud (whereby not only the
"people, but the Prieſts alſo
"were animated to bold enter-
"priſes) before the ſoft and wan-
"ton ſacrifices of *Chriſtians*.
"If I might have had my

choyce,

"choyce, I ſhould rather have
"wiſhed, that the *Romane*
"*Church* had taken the *Bread*,
"than the *Wine* from the peo-
"ple, ſince in the wine there is
"ſome colour, to imagine and
"repreſent blood. Neither did
"you (moſt reverend Biſhop of
"this dioceſſe, *Ignatius*) abhor
"from this way of blood. For
"having conſecrated your firſt
"age to the warrs, and growne
"ſomewhat unable to follow
"that courſe by reaſon of a
"wound; you did preſently be-
"gin to think ſeriouſly of a ſpi-
"ritual war againſt the *Church*,
"& found means to open waies,
"even into Kings chambers, for
"your executioners. VVhich
"dignitie you did not reſerve
"only to your owne *Order*, but
"(though I muſt confeſſe, that
"the foundation, and the
"nouriſhment of this Do-

Ctrine

" ctrine remaines with you,
" and is peculiar to you, out
" of your infinite liberalitie,)
" you have vouchſafed ſome-
" time, to uſe the hands of o-
" ther men in theſe imploy-
" ments. And therefore as well
" they, who have ſo often in
" vaine attempted it in *England*,
" as they which have brought
" their great purpoſes to effect
" in *France*, are indebted only
" to you for their courage and
" reſolution. But yet although
" the entrance into this place
" may bee decreed to none, but
" to Innovators, and to onely
" ſuch of them as have dealt in
" *Chriſtian* buſineſſe, and of
" them alſo, to thoſe only which
" have had the fortune to doe
" much harme; I cannot ſee but
" that next to the Jeſuites, I
" muſt bee invited to enter,
" ſince I did not onely teach
thoſe

"thoſe wayes, by which, tho-
"rough *perfidiouſneſſe* and *diſ-*
"*ſembling of Religion*, a man
"might poſſeſſe and uſurpe up-
"on the libertie of free *Com-*
"*mon-wealths*; but alſo did arme
"and furniſh the people with
"my inſtructions, how when
"they were under this oppreſ-
"ſion, they might ſafelieſt con-
"ſpire, and remove a *tyrant*, or
"revenge themſelves of their
"*Prince*, and redeeme their for-
"mer loſſes; ſo that from both
"ſides, both from *Prince* & *peo-*
"*ple*, I brought an abundant har-
"veſt, & a noble encreaſe to this
"kingdome. By this time I per-
ceived *Lucifer* to bee much moved with this Oration, and to incline much towards *Machiavel*. For he did acknowledge him to bee a kind of *Patriarke*, of thoſe whom they call *Laymen*. And he had long obſerved,

that

that the *Clergie* of *Rome* tumbled downe to *Hell* daily, easily, voluntarily, and by troupes, because they were accustomed to sinne against their conscience, and knowledge; but that the *Laitie* sinning out of a sloathfulnesse, and negligence of finding the truth, did rather offend by ignorance and omission. And therefore he thought himselfe bound to reward *Machiavel*, which had awakened this drowsie and implicite *Laitie* to greater, and more bloudie Vndertakings. Besides this, since *Ignatius* could not bee denied the place, whose ambitions & turbulencies *Lucifer* understood very well, he thought *Machiavel* a fit and necessarie Instrument to oppose against him; that so the skales being kept even by their factions, hee might governe in peace, and

two

two poyſons mingled might doe no harme. But hee could not hide this intention from *Ignatius*, more ſubtil than the *Devil*, and the verier *Luciſer* of the two: Therfore *Ignatius* ruſhed out, threw himſelfe downe at *Lucifers* feet, and groveling on the ground, adored him. Yet certainly, *Vaſques* would not call this *idolatry*, becauſe in the ſhape of the *Devill* hee worſhipped him, whom hee accounted the true *God*. Here *Ignatius* cryed, and thundred out,

With ſo great noyſe & horror,
That had that powder taken fire, by which
All the Iſle of Britaine had flowne to the Moone,
It had not equalled this noyſe and horror.

And when he was able to ſpeake diſtinctly, thus hee ſpoke; "It "cannot bee ſaid (unſpeakable

Em-

" *Emperour*) how much this
" obſcure *Florentine* hath tranſ-
" greſſed againſt thee, and a-
" gainſt the *Pope* thy *image-bea-* *Imagina-*
" *rer*, (whether the word bee *rium.*
" accepted, as *Gratian* takes it,
" when he calles the *Scriptures*, *21. q. Om-*
" Imaginarie Bookes; or as *nis jactu-*
" they take it, which give *ra.*
" that ſtyle to them who carrie
" the *Emperours* Image in the *Modeſt. in*
" field;) and laſt of all againſt *verb. Mi-*
" our Order. Durſt any man *lit.*
" before him, thinke upon this
" kinde of injurie, and calum-
" nie, as to hope that he ſhould
" bee able to flatter, to catch, to
" entrap *Lucifer himſelfe?* Cer-
" tainly, whoſoever flatters a-
" ny man, and preſents him
" thoſe prayſes, which in his
" owne opinion are not due to
" him, thinkes him inferiour to
" himſelfe, and makes account
" that hee hath taken him priſo-
ner,

"ner, and triumphs over him.
"Who ever flatters, either hee
"derides, or (at the best) in-
"structs. For there may be, e-
"ven in flattery, an honest kind
"of teaching, if Princes, by be-
"ing told that they are already
"indued with all vertues neces-
"sary for their functions, bee
"thereby taught what those
"vertues are, and by a facile ex-
"hortation, excited to endeavor
"to gaine them. But was it fit
"that this fellow, should dare
"either to deride you, or (which
"is the greater injury) to teach
"you? Can it be beleeved, that
"he delivers your prayses from
"his heart, and doth not rather
"herein follow *Gratians* levi-
32. q. 2. Pudor. "ty; who sayes, *That you are*
"*called Prince of the world, as*
"*a king at Chests, or as the Car-*
"*dinall of Ravenna, onely by de-*
"*rision?* This man, whilst hee
lived,

"lived, attributed ſo much to his
"owne wit. that hee never
"thought himſelfe beholden to
"your helps, and inſinuations;
"and was ſo farre from invo-
"king you, or ſacrificing to you;
"that he did not ſo much as ac-
"knowledge your kingdome,
"nor beleeve that there was a-
"ny ſuch thing in nature, as you.
"I muſt confeſſe, that hee had
"the ſame opinion of GOD al-
"ſo, and therefore deſerves a
"place here, and a better than
"any of the *Pagan* or *Gentile*
"idolaters; for in everie Ido-
"latrie, and falſe worſhip,
"there is ſome Religion, and
"ſome perverſe ſimplicitie,
"which taſtes of humilitie;
"from all which, this man was
"very free, when in his heart he
"utterly denied that there was
"any God. Yet ſince he thought
"ſo in earneſt, and beleeved
that

" that thoſe things which hee
" affirmed were true, hee muſt
" not bee ranked with them,
" which having bin ſufficiently
" inſtructed of the true God, and
" beleeving him to be ſo, do yet
" fight againſt him in his ene-
" mies armie. Neither ought it
" to be imputed to us as a fault,
" that ſometimes in our *exor-*
Flagel. " *ciſmes* wee ſpeake ill of you,
Damon. " and call you *Heretick* & *drun-*
Menghi. " *kard*, and *Whiſperer* & *ſcabbed*
" *Beaſt*, and *conjure the elements*
" *that they ſhould not receive you,*
" and threaten you with *indiſſo-*
" *ſoluble damnation, & torments*
" *a thouſand thouſad times worſe*
" *than you ſuffer yet.* For theſe
" things you know, are done out
" of a ſecret covenant and con-
" tract betweene us, and out of
" *Myſteries*, which muſt not be
" opened to this *Neophite*, who
" in our *Synagogue* is yet but a-

mongſt

"amongſt the *Cathecumeni*.
"Which alſo we acknowledge
"of *Holy Water*, and our *Agnus*
"*Dei*, of which you do ſo wiſ-
"ly diſſemble a feare, when they
"are preſented to you: For cer-
"tainely if there were any true
"force in them, *To deliver Bo-*
"*dyes from Diſeaſes, Soules*
"*from Sinnes, and the Elements*
"*from Spirits, and malignant*
"*impreſſions*, (as in the verſes
"which *Urban* the fift ſent with
"his *Agnus Dei* to the Empe-
"rour it is pretended,) It had
"beene reaſon, that they ſhou'd
"firſt have exerciſed their force
"upon thoſe verſes, and ſo have
"purged and delivered them,
"if not from Hereſie, yet from
"Barbarouſneſſe, and *ſolœciſmes*;
"that Hereticks might not juſt-
"ly ſay, there was no truth in
"any of them, but onely the
"laſt; which is,

Summa Bullarij, verbo Agnus Dei.

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"*That the leaſt piece which thence*
" *doth fall,*
"*Will do one as much good as all.*
"And though our *Order* have
"adventured further in *Exor-*
"*ciſmes* then the reſt, yet that
"muſt be attributed to a ſpeci-
"all priviledge, by which wee
"have leave to queſtion any
"poſſeſſed perſon, of what mat-
"ters we will; wheras all other
"Orders are miſerably bound
"to the preſent matter, and the
"buſineſſe then in hand. For,
"though I do not beleeve, that
"either from your ſelfe, or from
"your *Vicar* the *Pope*, any ſuch
"priviledge is iſſued; yet our
"*Cotton* deſerves to be praiſed,
"who being queſtioned, how
"hee durſt propoſe certaine ſe-
"ditious Interrogatories to a
"poſſeſſed perſon, to deliver
"himſelfe, faigned ſuch a privi-
"ledge; and with an un-heard-

of

"of boldneſſe, and a new kinde
"of falſifying, did (in a man-
"ner) counterfeit *Lucifers* hand
"and ſeale, ſince none but
"hee onely could give this pri-
"viledge: But, if you con-
"ſider us out of this liberty in
"*Exorciſmes*, how humble and
"ſervile wee are towards you,
"the Relations of *Peru* teſtifie
"enough, where it is recorded,
"that when one of your angels
"at midnight appeared to our
"*Barcena* alone in his Cham- *Litera di*
"ber, hee preſently roſe out of *Diego*
"his chayre, and gave him the *Torres.*
"place, whom hee profeſſed to
"bee farre worthier thereof,
"than he was. But to proceed
"now to the injuries, which
"this fellow hath done to the
"*Biſhop* of *Rome*, although
"very much might bee ſpoken,
"yet by this alone, his diſpoſi-
"tion may bee ſufficiently diſ-

"cerned, that hee imputes to
"the *Pope*, vulgar and popu-
"lar ſinnes, farre unworthy
"of his greatneſſe. Weake
"praiſing, is a kinde of Accu-
"ſing, and wee detract from a
"mans honour, if when wee
"praiſe him for ſmall things,
"and would ſeeme to have ſaid
"all, we conceale greater. Per-
"chãce this man had ſeen ſome
"of the *Catalogues* of *Reſerv'd*
"*Caſes*, which every yeare the
"*Popes* encreaſe, and he might
"thinke, that the *Popes* did
"therefore reſerve theſe ſinnes
"to themſelves, that they onely
"might commit them. But ei-
"ther he is ignorant, or inju-
"rious to them. For, can they
"bee thought to have taken a-
"way the libertie of ſinning
"from the people, who do not
"onely ſuffer men to keepe
"*Concubines*, but ſometimes

Dist 32. qui.

doe

"doe command them? who
"make S. *Peter* beholden to the
"*ſtewes* for part of his revenue:
"and who excuſe women from
"the infamous name of whore,
"till they have delivered them-
"ſelves over to 23000 men. *Ibid. Vidua*
"The Profeſſors of which Re-
"ligion teach, *That Vniverſitie* *Scappus de*
"*men which keep whores in their* *jure non*
"*chambers may not be expeld for* *ſcript. l. 1.*
"*that, becauſe it ought to be pre-* *cap. 54.*
"*ſumed before hand that ſchollers*
"*will not live without them.* Shall
"hee be thought to have a pur-
"poſe of deterring others from
"ſinne, which provides ſo well
"for their ſecurity, that he tea-
"ches, that he *may diſpence in all* *Sum. An-*
"*the Commandements of the ſe-* *gel. verb.*
"*cond Table, & in all morall law,* *papa. N. 1.*
"*and that thoſe commandements*
"*of the ſecond table can neither be*
"*called Principles, nor Concluſi-*
"*ons, neceſſarily deduced frō Prin-*

"*ciples?* And therefore, (as they
"ever love that manner of tea-
"ching) hee did illuſtrate his
"*Rule* with an example, and diſ-
"penſed in a marriage between
"*Brother* and *Siſter*, and hath
"hoorded up ſo many *Indulgen-*
"*cies* in one barne, the Citie of
"*Rome*, that it is eaſie for any
"man in an houre, or two, to
"draw out Pardons enough for
"100000 yeares. How cleare a
"witneſſe of this liberality is
"*Leo* 10? who onely for rehear-
"ſing once the *Lords* Prayer,
"and thrice repeating the name
"of *Ieſu* (bee it ſpoken heere
"without horrour) hath given
"3000 yeares indulgence. How
"profuſe a *Steward* or *Auditor*
"was *Boniface*, who acknow-
"ledges ſo many *Indulgences* to
"be in that one *Church* of *Late-*
"*ran, that none but God can num-*
"*ber them*? Beſides theſe, plenary

Indul-

"Indulgences are given, not "only to the *Franciſcans* them- "ſelves but to their *Parents* al- "ſo: and to any which dyes in "their habit, and to any which "deſire that they may do ſo; and "to thoſe who are wrapped in it "after death, though they did "not deſire it; and five yeares *In-* "*dulgence* to thoſe who doe but "kiſſe it. And at laſt, *Clement* "7. by a priviledge firſt given "to one Order, (which ſince is "communicated to our Order, "as the priviledge of all other "Orders are) gave to any who "ſhould but viſite a place be- "longing to them, or any o- "ther place, if hee could not "come thither, or if he could "come to no ſuch place, yet if "he had but a deſire to it, *All* "*Indulgences which had beene* "*granted, or hereafter ſhould be* "*granted in the univerſall world.*

" And though it be true, that if
" in any of theſe Indulgences a
" certaine ſum of money were
" limited to bee given (as for
" the moſt part it is,) a poore
" man, who could not give
" that money, though he were
" never ſo contrite for his ſins,
" could have no benefit there-
" by: and though *Gerſon* durſt
" call thoſe *Indulgences fooliſh*,
" and *ſuperſtitious*, which gave
" 10000. yeares pardon for
" rehearſing one Prayer, yet
" they doe abundantly teſtifie
" the Popes liberall diſpoſition,
" and that he is not ſo covetous
" in reſerving ſinnes to him-
" ſelfe; but if perchance once
" in an hundred yeares, ſome
" one of the ſcum of the peo-
" ple be put to death for *Sodo-*
" *my*; and that, not ſo much for
" the offence, as for uſurping
" the right of the *Eccleſiaſticke*
Princes

"Princes, wee must not much
"lament nor grudge at that,
"since it is onely done to dis-
"continue, and interrupt a
"præscription, to gaine which
"Title, the *Laety* hath ever
"beene very forward against
"the *Clergie*: for even in this
"kinde of his delicacies, the
"*Pope* is not so reserved and
"covetous, but that he allowes
"a taste thereof to his *Cardi-*
"*nals*, whom you once called
"*Carpidineros*, (by an elegancie
"proper onely to your *Secreta-*
"*ries*, the *Monkes*) in an *Epistle*
"which you writ to one of
"that Colledge: for since the
"Cardinals are so compacted
"into the Pope, and so made
"his owne body, *That it is*
"*not lawfull for them, without*
"*licence first obtained from him,*
"*to be let bloud in a Fever* what
"may be denied unto them? or

Money-takers.

Theol. Niem. Nemus unio Tract. 6. c. 29.

Rodol. Cupers de Eccles. univers. fol. 4.

"what kind of sin is likely to be
Azor. par. 2. l. 4. c. 1. "left out of their glorious pri-
"viledges, which are at least
Mascardus de Majest. Eccles. Milit. cap. 5. "200? *Which Order the Pope can*
"*no more remove out of the Ec-*
"*clesiasticke Hierarchy, then hee*
Ibidem "*can Bishops; both because Car-*
Idem. c. 6. "*dinals were instituted by God,*
"*and because the Apostles them-*
"*selves were Cardinals before*
"*they were Bishops.* Whom also in
"their creation he stiles his *bro-*
Scappus de Iure non scrip. l. 1. c. 25. "*thers, and Princes of the world,*
"*and co-judges of the whole earth,*
"and to perfect all, *That there*
"*are so many Kings, as there are*
"*Cardinals.* O fearefull body;
"and as in many other things,
"so in this especially monstrous,
"that they are not able to pro-
Azor. ubi supra. "pagate their species: *For all*
"*the Cardinals in a vacacy are not*
"*able to make one Cardinal more.*
"To these men certainely the
"Pope doth no more grudge

the

"the plurality of ſins, then hee
"doth of Benefices. And hee
"hath beene content, that even
"*Borgia* ſhould enjoy this dig-
"nity, if he hath heaped up by
"his ingenious wickedneſſe,
"more ſorts of ſins in one Act,
"then (as far as I know) as any
"the *Popes* themſelves have at-
"tempted: For he did not only
"give the full reine to his licen-
"tiouſneſſe, but raging with a
"ſecond ambition, hee would
"alſo change the Sex. Therein
"alſo his ſtomacke was not
"towardes young beardleſſe
"boyes, nor ſuch greene fruit:
"for hee did not thinke, that
"hee went farre enough from
"the right Sex, except hee
"had a manly, a reverend, and
"a bearded *Venus*. Neither
"ſtaied he there; but his witty
"luſt proceeded further: yet
"he ſolicited not the *Mimons*

of

" of the *Popes*; but striving to e-
" quall the licentiousnesse of *So-*
" *domites* which would have had
" the *Angels*; to come as neere
" them as hee could, hee tooke a
" *Cleargy-man*, one of the por-
" tion and lot of the *Lord*: and so
" made the maker of *God*, a *Priest*
" subject to his lust; nor did hee
" seek him out in a Cloyster, or
" Quire; but that his *Venus* might
" bee the more monstrous, hee
" would have her in a *Mitre*.
" And yet his prodigious lust
" was not at the height; as
" much as hee could hee added:
" and having found a *Man*, a
" *Cleargy-man*, a *Bishop*, he did
" not so incite him with entrea-
" ties, and rewards, but ravished
" him by force. Since then the
" *Popes* doe, out of the fulnesse
" of their power, come to those
" kindes of sinne, which have
" neither *Example* nor *Name*,

insomuch

" insomuch that Pope *Paulus* plat. in
" *Venetus* which used to paint vit. Adri. 1
" himselfe, and desired to seeme
" a woman, was called the *God-*
" *desse Cibele*, (which was not
" without mysterie, since, pro-
" stitute boyes are sacred to
" that *Goddesse*) and since they
" doe not grant ordinarily that
" liberty of practising sinnes,
" till they have used their owne
" right and priviledge of *Pre-*
" *vention* and *Anticipation*: This
" pratling fellow *Machiavel*,
" doth but treacherously, and
" dishonestly prevaricate, and
" betray the cause, if he thinke
" he hath done enough for the
" dignity of the *Popes*, when he
" hath afforded to them, sins
" common to all the world.
" The transferring of Empires,
" the ruine of Kingdomes, the
" Excommunications, and de-
" positions of Kings, and deva-

stations

"ſtations by fire and ſword,
"ſhould have beene produced
"as their marks and characters:
"for though the examples of
"the *Popes* transferring the *Em-*
"*pire*, which our men ſo much
"ſtand upon, bee not indeed
"true, nor that the ancient *Popes*
"practiſed any ſuch thing; yet
"ſince the States-men of our
"*Order*, wiſer than the reſt, have
"found how much this *Tempo-*
"*rall juriſdiction* over *Princes*,
"conduces to the growth of the
"Church, they have perſwaded
"the *Popes*, that this is not one-
"ly lawfull for them, but often
"practiſed heeretofore: And
"therefore they provide, that
"the *Canons* and *Hiſtories* bee
"detorted to that opinion: for
"though one of our *Order* doe
"weaken that famous *Canon*,
"*Nos Sanctorum*, which was
"uſed ſtill to bee produced for

Apologia pro Garnets.

this

"this Doctrine, yet hee did it
"then, when the *King of Great*
"*Britaine* was to bee mollified
"and sweetened towards us,
"and the Lawes to bee mitiga-
"ted, and when himselfe had
"put on the name *Eudæmon.*
"But let him returne to his
"true State, and professe him-
"selfe a *Cacodæmon*, and he will
"be of our opinion. In which
"respect also wee may pardon
"our *Cudsemius* his rashnesse,
"when he denies the *English na-*
"*tion to be heretikes, because they*
"*remaine in a perpetuall succes si-*
"*on of Bishops:* For herein these
"men have thought it fit, to
"follow in their practise, that
"*Translation*, which reades the
"words of *Paul, Serve the time,*
"and not that which sayes;
"*Serve the Lord.* As for the in-
"jury which this petty compa-
"nion hath offered to our *Or-*

De desperata Cavi. causa. c. 11.

Rom. 12. 11

der,

"*der*, ſince in our wrongs, both
"yours and the *Popes* Majeſty
"is wounded; ſince to us, as
"to your *Dictators*, both
"you have given that large
"and ancient Commiſſion,
"*that wee ſhould take care that*
"*the ſtate take no harm*, we can-
"not doubt of our revenge:
"yet this above all the reſt,
"doth eſpecially vexe me, that
"when he calls me *Prelate*, and
"*Biſhop* (names which wee ſo
"much abhorre and deteſt) I
"know well, that out of his
"inward malignity, hee hath a
"relation to *Bellarmines*, and
"*Tolets* Sacrilegious Vow-
"breaking ambitions, by which
"they imbraced the *Cardinal-*
"*ſhip*, and other Church-digni-
"ties: but heerein this poore
"fellow, unacquainted with
"our affaires, is deceived, be-
"ing ignorant, that theſe men,

by

"by this act of being thus in-
"corporated into the Pope, are
"so much the neerer to their
"*Center* and finall happineſſ,
"this chamber of *Lucifer*, and
"that by the breach of a vow,
"which themſelves thought
"juſt, they have got a new title
"therunto: for the *Cardinalſhip*
"is our *Martyrdom*: and though
"not many of our *Order*, have
"had that ſtrength, that they
"have beene ſuch *Martyrs*,
"and that the Popes them-
"ſelves have beene pleaſed to
"transferr this perſecution into
"the other *Orders*, who have
"had more *Cardinals* than we;
"yet without doubt, for ſuch of
"ours which have had ſo much
"courage, new Crownes, and
"new Garlands, appropriate
"to our *Martyrs*, are prepared
"for them in this their *Heaven*;
"becauſe, being inabled by
greater

"greater meanes, they are fit-
"ter for greater miſchiefes.
"Wee therefore lament the
Ribadineyra Catalog. fol. 60. & 100. "weaknes of our *Laynez*, & our
"*Borgia*, who refuſed the *Car-*
"*dinalſhip* offered by *Paulus* 4.
"and *Iulius* 3; for in this place
"and this meeting it is not unfit
"to ſay they did ſo, even a-
Briſſon. de formuli. l. 1. "mongſt the ancient *Romanes*,
"when they ſacrificed to you
"thoſe ſacrifices, which offered
"any reſiſtance, were ever repu-
"ted unaccepted: And therfore
"our *Bellarmine* deſerves much
"praiſe, who finding a new *Ge-*
"*nius* and courage in his new
"*Cardinalſhip*, ſet out his *Retra-*
"*ctations* & corrected all thoſe
"places in his Workes, which
"might any way bee interpre-
"ted in the favour of Princes.
"But let us paſſe over all theſe
"things; for wee underſtand
"one another well enough: and

let

"let us more particularly con-
"ſider thoſe things, which this
"man, who pretends to ex-
"ceed all Ancient and Mo-
"derne *States-men*, boaſts to
"have beene done by him.
"Though truely no man will
"eaſily beleeve, that hee hath
"gone farre in any thing, which
"did ſo tire at the beginning, or
"midway, that having ſeene
"the *Pope*, and knowne him,
"yet could never come to the
"knowledge of the *Devill*. I
"know what his excuſe and e-
"ſcape will be; that things muſt
"not be extended infinitely; that
"wee muſt conſiſt and arreſt
"ſomewhere, and that more
"meanes and inſtruments ought
"not to be admitted, where the
"matter may be diſpatched by
"fewer. When therfore he was
"ſure that the *Biſhop* of *Rome*
"was the cauſe of all miſ-

chiefe,

" chiefe, and the first moover
" thereof, he chose rather to set-
" tle and determine in him, than
" by acknowledging a *Devil*, to
" induce a new *tyranny*, and to
" be driven to confesse, that the
" *Pope* had usurped upon the *de-*
" *vils* right, which opinion, if a-
" ny man bee pleased to main-
" taine, we do not forbid him:
" but yet it must be an argument
" to us of no very nimble wit, if
" a man do so admire the *Pope*,
" that he leave out the *Devill*,
" and so worship the Image,
" without relation to the *Proto-*
" *type* and first patterne. But be-
" sides this, how idle, and how
" very nothings they are, which
" he hath shoveld together in
" his bookes, this makes it ma-
" nifest, that some of every *Re-*
" *ligion*, and of every profession,
" have risen up against him, and
" no man attempted to defend
him:

"him: neither do I say this, be-
"cause I thinke his doctrine
"the worse for that, but it is
"therefore the lesse artificially
"carried, and the lesse able
"to worke those ends to
"which it is directed. For our
"part wee have not pro-
"ceeded so: For wee have
"dished and dressed our precepts
"in these affaires, with such
"cunning, that when our owne
"men produce them to ensnare
"and establish our pupils, then
"we put upon them the maje-
"stie and reverence of the *Do-*
"*ctrine of the Church*, and of the
"*common opinions*: But when
"our adversaries alleadge them,
"either to cast envy upon us,
"or to deterre the weaker sort,
"then they are content with a
"lower roome, and vouchsafe
"to step aside into the ranke of
"*private opinions*. And the *Canõs*
themselves

" themſelves are with us ſome-
" times glorious in their mitres
" and pontificall habits,& ſound
" nothing but meere *Divine re-*
" *ſolutions* out of the Chayre it
" ſelfe, and ſo have the force of
" *Oracles*, ſomtimes we ſay they
" are ragged and lame, & do but
" whiſper with a doubtfull and
" uncertaine murmure, a hollow
" cloyſtrall, or an eremiticall
" voice,and ſo have no more au-
" thority than thoſe poore men
" which writ them: ſometimes
" we ſay they were but raſhly
" thrown into the peoples eares
" out of Pulpits,in the Homilies
" of fathers; ſometimes that
" they were derived out of ſuch
" *Councels* as ſuffered *abortion*,
" and were delivered of their
" children, which are their *Ca-*
" *nons*, before inanimation,
" which is the Popes aſſent; or
" out of ſuch *Councels*, as are

now

"now discontinued and dead,
"(howsoever they remained
"long time in use, and lively and
"in good state of health) and
"therefore cannot bee thought
"fit to be used now, or applied
"in civill businesses; sometimes
"wee say the Popes voyce is in
"them, all by his approbation;
"sometimes that onely the
"voyce of those authors, from
"whom they are taken, speakes
"in them. And accordingly we
"deliver divers and various
"*Philosophy* upon our *Gratian*
"who compiled them; some-
"times we allow him the ho-
"nour and dignity of *Diamonds*
"and the nobler sort of stones,
"which have both their cleer-
"nesse, and their firmenesse
"from this, for that they are
"compacted of lesse parts, and
"atomes, then others are: and
"so is *Gratian*; whom for the
same

"same cause, sometimes we ac-
"count but a hill of many sands
"cast together, and very unfit
"to receive any foundation. I
"must confesse, that the *Fathers*
"of our *Order*, out of a youth-
"full fiercenesse, which made
"them dare and undertake any
"thing (for our *order* was scarce
"at yeares at that time) did a-
"misse in inducing the *Councel*
"of *Trent* to establish certaine
"*Rules* & *Definitions*, frō which
"it might not be lawfull to de-
"part: for indeed there is no re-
"medy, but that sometimes we
"must depart frō them: nor can
"it be dissembled, that both the
"writers of our *Order*, and the
Vide Be-nium. "*Dominicans* have departed
"from them in that great war
"and *Tragedy* lately raised at
"*Rome*, about *Grace*, & *Free-will*,
"For it is not our purpose that
"the writings of our men
should

"ſhould be ſo ratified, that they
"maynot be chãged, ſo that they
"be of our *Order* which change
"them: ſo by the ſame liberty,
"which *Dæmon Ioannes* hath ta- *Apolog.*
"ken in delivering the *King* of *Garnet. c.*
"*Britaine* fr̃ō the danger of *De-* 3.
"*poſition*; (*becauſe as yet no ſen-*
"*tence is given againſt him*) and
"alſo from many other *Canons*;
"wch others think may juſtly be
"diſcharged againſt him, it will
"be as lawfull for us, when that
"*kingdom* ſhal be enough ſtupi-
"fied with this our *Opiñ* to re-
"ſtore thoſe *Canõs* to their for-
"mer vigour, and to awake that
"ſtate out of her *Lethargy*, either
"with her owne heat, inteſtine
"war, or by ſome *Medicine*, draw
"from other places: for *Princes*
"have al their ſecurities frō our
"indulgence, and from the ſlack
"& gentle interpretation of the
"*Canõs*: theyare but privil. ges,

" which ſince they are derived,
" and receive life from us, they
" may bee by us diminiſhed, re-
" voked, & annulled: for as it was
" lawfull for *Mariana* to depart
" from the doctrin of the *Conn-*
" *cel* of *Conſtance*, ſo it was law-
" full for *Cotton* to depart from
" *Mariana*: which, notwithſtan-
" ding, wee would have onely
" lawful for our *Order*, to whom
" it is given to know times, and
" ſecrets of ſtate: for we ſee the
" *Sorboniſts* themſelves, (which
" may ſeeme to have an *Ariſto-*
" *cratical papacy* amongſt them-
" ſelves) though they laboured
" to deſtroy the doctrine of
" *Mariana*, did yet wiſely for-
" beare to name him, or any o-
" ther *Ieſuit*, which was a mo-
" deſty that I did not hope for
" at their hands; ſince, before I
" dyed, they made one *Decree*
" againſt mee: but yet therein,

Gretzer. Examen. ſpeculi fol. 139.

I thinke

"I thinke ſomewhat may bee
"attributed to my patience, and
"providence; who knowing
"their ſtrength, and our owne
"infancy, forbad all of my *Or-*
"*der* to make any anſwer to
"that *Decree* of theirs: neither
"were we ſo *Herculean* as to of-
"fer to ſtrangle Serpents in
"our cradle. But yet ſince af-
"ter that time, they have beene
"often provoked by our men:
"(for I gave not ſo Iron a *Rule*
"and *Precepts* to my *Diciples*, as
"*Francis* did to his, who would
"not have his Rule applyed
"to times & to new occaſions)
"certainly they might have bin
"excuſed, if they had beene at
"this time ſharper againſt us.
"And if the *Parliament* of *Paris*
"thought it not fit to carry the
"matter ſo modeſtly in their
"*Arreſt* againſt *Mariana*, but
"made both the *Booke*, and the

" *Doctrine*, and the *Man*, infa-
" mous: What ſhould wee ſay
" more of it, but that it is a *Gy-*
" *ant*, and a wilde beaſt, which
" our men could never tame:
" for ſtill it cryes and howles,
" *The Pope is bound to proceed*
" *lawfully and Canonically*: and
" this they malicioufly inter-
" prete of their owne Lawes,
" and of *ancient Canons*, which
" they hope to bring into uſe
" againe, by an inſenſible way
" of *Arreſt* and *Sentences* in
" that *Court*. This then is the
" poynt of which wee accuſe
" *Machiavell*, that he caried not
" his Myne ſo ſafely, but that
" the enemie perceived it ſtill.
" But wee, who have received
" the *Church* to be as a ſhip, do
" freely ſaile in the deep ſea; we
" have an *anchor*, but wee have
" not caſt it yet, but keepe it e-
" ver in our power, to caſt it,

L'eſchuffi-cr. fol. 25. idem. fol. 32.

and

"and weigh it at our pleaſure.
"And wee know well enough,
"that as to ſayling ſhips, ſo
"to our ſayling Church, all
"rockes, all promontories, all
"firme and faſt places are dan-
"gerous, and threaten ſhip-
"wracke, and therefore to bee
"avoyded, and liberty and ſea-
"roome to bee affected; yet I
"doe not obſtinately ſay, that
"there is nothing in *Machia-*
"*vels Commentary*, which may
"bee of uſe to this Church.
"Certainly there is very much;
"but wee are not men of that
"poverty, that wee neede
"begge from others, not dig-
"nifie thoſe things with our
"prayſes, which proceede not
"from our ſelves. The Se-
"nate of *Rome* gave us here-
"tofore a noble example of
"this temperance and abſti-
"nence, which therfore refuſed

"to place *Christ* amongst their "*gods*, because the matter was "proposed by the *Emperour*, "and begunne not in them-"selves. As for that particular, "wherein *Machiavel* useth e-"specially to glory; which is, "that hee brought in the liber-"tie of dissembling and lying, "it hath neither foundation "nor colour: For not onely "*Plato*, and other fashioners of "*Common-wealths*, allowed the "libertie of lying to Magistrats "and to Physicians; but we also "considering the Fathers of the "Church, *Origen*, *Chrysostome*, "*Hierom*, have not onely found "that Doctrine in them, but "we have also delivered them "from all imputation, and re-"prehension by this evasion, *That it was lawfull for them to maintaine that opinion, till some definition of the Church had e-*

Observationes in cassianum, fol. 736. ex collat 19.

stablished

"*ſtabliſhed the contrary* Which
"certainely, (though this
"ſhould not bee ſo openly ſpo-
"ken of) as yet was never
"done. But yet wee have de-
"parted from this doctrine of
"free lying, though it were re-
"ceived in practice, excuſed by
"the Fathers, ſtrengthened by
"examples of Prophets & An-
"gels in the Scriptures, and ſo
"almoſt eſtabliſhed by the
"Law of *Nations*, and *Nature*;
"onely for this reaſon, becauſe
"we were not the firſt *Authors*
"of it. But wee have ſupplied
"this loſſe with another Do-
"ctrine, leſſe ſuſpicious; and
"yet of as much uſe for our
"*Church*; which is *Mentall re-*
"*ſervation*, and *Mixt propoſi-*
"*tions*. The libertie therefore
"of lying, is neither new, nor
"ſafe, as almoſt all *Machiavels*
"precepts are ſo ſtale and ob-

Trinares. lib. 2. ca. 4.

"solete, that our *Serarius* u-
"sing, I must confesse, his Ie-
"suiticall liberty of wilde anti-
"cipation, did not doubt to call
"*Herod*, who lived so long be-
"fore *Machiavel*, a *Machiave-*
"*lian*. But that at one blow we
"may cut off all his reasons, and
"all his hopes, this I affirme,
"this I pronounce, That all his
"bookes, and all his deedes,
"tend onely to this, that there-
"by a way may be prepared to
"the ruine and destruction of
"that part of this kingdome,
"which is established at *Rome*:
"for what else doth hee endea-
"vor or go about, but to change
"the forme of Cõmon-wealth,
"and so to deprive the people
"(who are a soft, a liquid, and
"ductile mettall, and apter for
"our impressions) of all their
"liberty, and having so destroy-
"ed all civility and re-publicke

to

" to reduce all States to Monar-
" chies; a name which in ſecular
" States, wee doe ſo much ab-
" horre, (I cannot ſay it without
" teares) but I muſt ſay it, that
" not any one Monarch is to bee
" found, which eyther hath not
" withdrawne himſelfe wholly
" from our kingdome, or woun-
" ded and endamaged in ſome
" weighty poynt; hereupon our
" *Cotton* confeſſeth, that the au-
" thority of the Pope is incom-
" parably leſſe then it was, and
" that now the *Chriſtian Church*,
" (which can agree to none but
" the *Romanes*) is but a diminu-
" tive. And hereupon alſo it is,
" that the Cardinalls, who were
" wont to meete oftener, meete
" now but once in a weeke,
" becauſe the buſineſſes of the
" *Court* of *Rome* grow fewer.
" To forbeare therefore men-
" tioning of the Kings of *Bri-*

De la meſſe fol. 358.

Synta. Tholoſa. li. 15. c. 4. n. 7.

"taine and *Demarke*, and the "other Monarchs of the first "sort, which have utterly cast "off *Rome*; even in *France*, our "enemies are so much encrea-"sed, that they equall us almost "in number: and for their "strength, they have this ad-"vantage above us, that they "agree within themselves, and "are at unity with their neigh-"bour Reformed *Churches*; "whereas our men, which call "themselves *Catholicke* there, "doe so much differ from the "Romane Catholick, that they "doe not onely preferre Coun-"cels, but even the *King*, before "the *Pope*, and evermore op-"pose those their two great "*Gyants*, *Gog*, and *Magog*, their "Parliament of *Paris*, and their "*Colledge* of *Sorbon*, against all "our endeavours. Besides, all "this, wee languish also misera-

"rably in *Spayne*, where *Clergy-* *Scap. de*
"*men, if they break their fealty to* *jure non*
"*their Lord, are accused of trea-* *script. l. 1.*
"*son*; where *Ecclesiasticall per-* *c. 6.*
"*sons are subject to secular judg-* *Ibid c. 16.*
"*ment*, and, *if they bee sacrilegi-* *Ibid. c. 25.*
"*ous, are burnt by the Ordinarie*
"*Magistrate*; which are do-
"ctrines and practices, contra-
"ry and dangerous to us. And
"though they will seeme to
"have given almost halfe the
"kingdome to the *Church*, and
"so to have divided equally:
"yet those Graunts are so infe-
"cted, with pensions, and other
"burdens, by which the Kings
"servants, and the yonger sons
"of great persons are main-
"tained, that this greatnesse of
"the Church there, is rather a
"dropsie, than a sound state
"of health, established by well-
"concocted nourishment, and
"is rather done, to cast an envie

upon

"upon the Church, then to
"gives any true majesty to it.
"And even in usurping *Eccle-*
"*siasticall Iurisdiction*, the kings
"of *Spayne* have not onely ex-
"ceeded the kings of *France*,
"but also of *Britany*: *For* (sayes
"*Baronius* of that King) *there is*
De Regno Siciliæ. "*now risen up a new head, a mon-*
"*ster and a wonder*: *He Excom-*
"*municates, and hee Absolves,*
"*And hee practiseth this power*
"*even against Bishops, and Car-*
"*dinals. He stops Appeales, and*
"*he acknowledges no superiority in*
"*the See of Rome, but only in case*
"*of Prevention*: And therefore,
"the name Monarch, is a hate-
"full and execrable name to us.
"Against which, *Baronius* hath
"thundred with such violence,
"such fierceneese, and such bit-
"terneese, that I could hardly
"adde any thing thereunto, if I
"should speake (unspeakeable
Emperour)

" *Emperour*) with thine owne
" tongue: For he calls it an *A-*
" *dulterine name*, and a *Tower of*
" *Babel*, and threatens deſtru-
" ction to that King (though
" himſelfe were his ſubject) ex-
" cept he forbeare the name. In
" the meane time, hee reſolves
" him to bee a *Tyrant*, and pro-
" nounces him to ſtand yearely
" excommunicate by the *Bulla*
" *Cœna*. Neither doth he offer
" to defend himſelfe with any
" other excuſe, when a Cardi-
" nall reprehended his fiercenes
" toward the king, then this; *An*
" *Imperious zeale hath no power*
" *to ſpare God himſelfe*. And yet
" he confeſſeth, that this zeale
" was kindled by the *Popes*
" *ſpeciall command*, and by his
" *Oath* taken, as Cardinall:
" Neither hath our *Bellarmine*
" almoſt any other cauſe of ab-
" vancing *Monarchicall* go-
verne-

Reſp. ad Card. Co-lum.

"vernment ſo much as he doth,
"then thereby to remoove all
"Secular men from ſo great a
"dignitie, and to reſerve it one-
"ly to the *Church*. It was ther-
"fore well done of that *Rebul-*
"*lus* (who now begins to bee
"knowne in this State) when
"having ſurfeited with Ca-
"lumnies againſt the *French*
"Church, and her Miniſters,
"he hath dared of late to draw
"his Pen, and to joyne battell
"againſt a moſt puiſſant for-
"raine Prince: hee did well (I
"ſay) and fitly, when hee cal-
"led *Bellarmine* and *Baronius*,
Salmonees. "*The Sword and Buckler of the*
"*Roman Church*. And I cannot
"chooſe but thanke him for af-
"foording the Title of *Sword*
"to our *Order*; as well, be-
"cauſe after ſo many Expoſiti-
"ons of thoſe words, (*Behold,*
"*heere are two ſwords*) which

our

"our ſide hath gathered, to e-
"ſtabliſh a temporall Iuriſdi-
"ction in the *Pope*, and which
"our Adverſaries have remoo-
"ved, worne out, or ſcorned,
"this man hath relieved us
"with a new, and may ſeem to
"intend by the *two ſwords*, *the*
"*Popes Excommunications*, and
"the *Ieſuites Aſſaſſinates*, and
"*King-killings*; as alſo becauſe
"he hath reſerved to our *Order*
"that ſoveraigne dignitie, that
"as God himſelfe was pleaſed,
"to defend his Paradice with
"fire and ſword, ſo wee ſtand
"watchfull upon the borders of
"our Church, not onely pro-
"vided, as that *Cherubin* was
"with fire and ſword, but with
"the later Invention of *Gun-*
"*powder*; about the firſt inven-
"tour whereof I wonder, why
"*Antiquaries* ſhould contend,
"whether it were the *Devil* or
a *Fry-*

"a *Fryer*, since that may bee all
"one. But as (O unspeakable
"*Emperour*) you have almost in
"all things indeavoured to imi-
"tate God: so have you most
"throughly performed it in us;
"for when God attempted the
"*Reformation* of his *Church*, it
"became you also to reforme
"yours. And accordingly by
"your *Capuchins*, you did
"reforme your *Franciscans*,
"which, before we arose, were
"your chiefest Labourers, and
"Workemen: and after, you
"reformed your *Capuchins* by
"your *Recolets*. And when you
"perceived that in the *Church*
"of *God*, some men proceeded
"so farre in that *Reformation*,
"that they indevoured to draw
"out, not onely all the peccant
"and dangerous humours, but
"all her beautie, and exteriour
"grace and ornament, and even
her

"her vitall ſpirits, with her cor-
"rupt blood, and ſo induce a
"leanneſſe, and ill-favouredneſs
"upon her, and thought to cure *Hypocr. l. 4*
"a rigid coldneſſe with a fever; *Aphor. 57.*
"you alſo were pleaſed to fol-
"low that Example, and ſo, in
"us, did reforme, and awaken
"to higher enterpriſes, the diſ-
"poſitions as well of the *Cir-*
"*cumcellions*, as of the *Aſſaſſins*:
"for we do not limit our ſelves
"in that lowe degree of the
"*Circumcellions*, when we urge
"and provoke others to put us
"to death; nor of the *Aſſaſſins*,
"which were hired to kil ſome
"Kings, which paſſed through
"their quarter: for we exceed
"them both, becauſe wee doe
"theſe things voluntarily, for
"nothing, & every where. And
"as wee will bee exceeded by
"none in the thing it ſelfe: ſo
"to ſuch things as may ſeeme

my-

" mysticall and significant, wee
" oppose mysticall things. And
Carrauca stat. synod. N. 41. " so, lest that *Canon*; *That no*
" *Clergy-man should were a knife*
" *with a poynt*, might seeme to
" concerne us, by some prophe-
" tical relation, we in our *Rules*
" have opposed this precept,
" *That our knife be often whetted,*
Regul. Iesuit. cap. præfect. Refector. " and so kept in an apt readinesse
" for all uses: for our divination
" lies in the contéplation of en-
" trails; in which art we are thus
" much more subtile than those
" amongst the old *Romans*, that
" wee consider not the entrails
" of *Beasts*, but the entrailes of
" soules, in confessions, and the
" entrails of *Princes*, in treasons;
" whose hearts we doe not be-
" leeve to be with us, till we see
" them: let therefore this prat-
" ling *Secretary* hold his toung,
" and be content that his booke
" be had in such reputation, as
the

" the world affoords to an *E-*
" *phemerides*, or yearely *Alma-*
" *nack*, which being accómoda-
" ted to certaine places, and cer-
" taine times, may bee of ſome
" ſhort uſe in ſome certaine
" place: and let the *Rules* and
" precepts of his Diſciples, like
" the *canons* of *provincial Coun-*
" *cels* bee of force there, where
" they were made, but onely
" ours which pierce, and paſſe
" through all the world, retaine
" the ſtrength and vigour of *V-*
" *niverſall councels*. Let him en-
" joy ſome honourable place a-
" mongſt the *Gentiles*; but ab-
" ſtain from all of our ſides: nei-
" ther when I ſay, *Our ſide*, doe
" I only meane Moderne men:
" for in all times in the *Romane*
" Church there have beene *Fri-*
" *ers* which have far exceeded
" *Machiavel*. Truly I thought
this Oration of *Ignatius* very
long:

long: and I began to thinke of my body which I had so long abandoned, lest it should putrifie, or grow mouldy, or bee buried; yet I was loath to leave the Stage, till I saw the Play ended. And I was in hope, that if any such thing should befall my body, the Iesuits, who work *Miracles* so familiarly, & whose reputation I was so carefull of in this matter, would take compassion upon me, and restore me againe. But as I had sometimes observed,

Feathers or strawes swim on the waters face,
Brought to the bridge, where through a narrow place
The water passes, throwne backe, and delai'd;
And having daunc'd a while, and nimbly plaid
Vpon the watry circles, Then have bin

By

By the ſtreames liquid ſnares, and jawes, ſuck'd in
And ſunke into the wombe of that ſwolne bourne,
Leave the beholder deſperate of returne:

So I ſaw *Machiavel* often put forward, and often thruſt backe, and at laſt vaniſh. And looking earneſtly upon *Lucifers* countenance, I perceived him to bee affected towards *Ignatius*, as *Princes*, who though they envy and grudge, that their great Officers ſhould have ſuch immoderate meanes to get wealth; yet they dare not complaine of it, leſt thereby they ſhould make them odious and contemptible to the people: ſo that *Lucifer* now ſuffered a new *Hell*: that is, the danger of a *Popular Devill*, vaine-glorious, and inclined to Innovations there. Therefore he determined

to

to withdraw himſelfe into his inward chamber, and to admit none but *Ignatius*: for he could not exclude him, who had deſerved ſo well; neither did hee think it ſafe to ſtay without, and give him more occaſions to amplifie his own worth, and undervalue all them there in publick, and before ſo many vulgar *Devits*. But as he roſe, a whole army of ſoules beſieged him. And all which had invented any new thing, even in the ſmalleſt matters, thronged about him, and importuned an admiſſion. Even thoſe which had but invented newattire for women, and thoſe whom *Pancirollo* hath recorded in his *Commentaries* for invention of *Porcellan diſhes*, of *Spectacles*, of *Quintans*, of *Stirrups*, and of *Caviari*, thruſt themſelves into the troupe. And of thoſe, which pretended that they had

De rebus nuper inventis.

ſquared

Squared the circle, the nũber was infinite. But *Ignatius* ſcattered all this cloud quickly, by commanding, by chiding, by deriding, and by force and violence. Amongſt the reſt, I was ſorry to ſee him uſe *Peter Aretine* ſo ill as he did: For though *Ignatius* told him true when hee boaſted of his licentious pictures, that becauſe hee was not much learned, hee had left out many things of that kind, with which the ancient hiſtories and poëms abound; and that therefore *Aretine* had not onely not added any new invention, but had alſo taken away all courage and ſpurs from youth, which would raſhly truſt, and rely upon his diligence, and ſeeke no further, and ſo loſe that infinit and precious treaſure of Antiquity. Hee added moreover, that though *Raderus*, and others of his *Order*,

to withdraw himselfe into his inward chamber, and to admit none but *Ignatius*: for he could not exclude him, who had deserved so well; neither did hee think it safe to stay without, and give him more occasions to amplifie his own worth, and undervalue all them there in publick, and before so many vulgar *Devils*. But as he rose, a whole army of soules besieged him. And all which had invented any new thing, even in the smallest matters, thronged about him, and importuned an admission. Even those which had but invented newattire for women, and those whom *Pancirollo* hath recorded in his *Commentaries* for invention of *Porcellan dishes*, of *Spectacles*, of *Quintans*, of *Stirrups*, and of *Caviari*, thrust themselves into the troupe. And of those, which pretended that they had

De rebus nuper inventis.

squared

squared the circle, the number was infinite. But *Ignatius* scattered all this cloud quickly, by commanding, by chiding, by deriding, and by force and violence. Amongst the rest, I was sorry to see him use *Peter Aretine* so ill as he did: For though *Ignatius* told him true when hee boasted of his licentious pictures, that because hee was not much learned, hee had left out many things of that kind, with which the ancient histories and poëms abound; and that therefore *Aretine* had not onely not added any new invention, but had also taken away all courage and spurs from youth, which would rashly trust, and rely upon his diligence, and seeke no further, and so lose that infinit and precious treasure of Antiquity. Hee added moreover, that though *Raderus*, and others of his *Order*,

der, did use to gelde *Poets*, and other *Authors*: and heere I could not choose but wonder, why they have not gelded their *Vulgar Edition*, which in some places hath such obscene words as the *Hebrew* tongue, which is therefore also called *Holy*, doth so much abhorre, that no obscene things can be uttered in it, insomuch, that (as one of them very subtilly notes) the starre of *Venus* is very seldome called by that name in the Scripture: for how could it bee, the word being not in *Hebrew*? yet (saith he) our men doe not geld them to that purpose, that the memory thereof should bee abolished; but that when themselves had first tried, whither *Tiberius* his *Spintria*, & *Martialis symplegma*, and others of that kinde, were not rather *Chimeraes*, and speculations of luxuriant wits, then things

Harlay defence des Iesuit. fol. 12.

things certaine and constant, and such as might bee reduced to an Art and method in licentiousnesse) for Iesuits never content themselves with the *Theory* in any thing, but straight proceed to *practice*) they might after communicate them to their owne *Disciples* and *Novitiates*: for this Church is fruitfull in producing *Sacraments*; and being now loaded with *Divine Sacraments*, it produces *Morall Sacraments*. In which, as in the divine, it binds the *Laity* to one species; but they reserve to themselves the divers formes, and the secrets and mysteries in this matter, which they finde in the *Authors* whom they geld. Of which kind I thinke they give a little glimmering and intimation, when in the life of their last made *Goddesse, Francisca Romana*, they say: *That the bed where* *Vallader. fol. 24.*

ſhee lay with her husband, was a perpetuall Martyrdome to her, and a ſhop of miracles. But for all this, ſince *Aretine* was one, who by a long cuſtome of libellous and contumelious ſpeaking againſt Princes, had got ſuch a habit, that at laſt he came to diminiſh, and diſ-eſteeme God himſelfe, I wonder truely, that this *Arch-Ieſuite*, though hee would not admit him to any eminent place in his *Triumphant Church*, ſhould deny him an office of lower eſtimation: For truly to my thinking, he might have beene fit, either to ſerve *Ignatius*, as *Maſter of his pleaſures*, or *Lucifer* as his *Crier:* for whatſoever *Lucifer* durſt think, this man durſt ſpeake. But *Ignatius*, who thought himſelfe ſufficient for all uſes, thruſt him away, and when hee offered upward, offered his ſtaffe at him:

Nor

Nor did he uſe *Chriſtopher Columbus* with any better reſpect; who having found all wayes in the earth, & ſea open to him, did not feare any difficultie in *Hell*, but when hee offered to enter, *Ignatius* ſtaid him, & ſaid, You "muſt remember ſir, that if this "kingdome have got any thing "by the diſcovery of the *West* "*Indies*, all that muſt be attribu- "ted to our *Order*: for if the o- "pinion of the *Dominicans* had "prevailed, *That the inhabitāts* "*ſhould be reduced only by prea-* "*ching, & without violence*, cer- "tainly their 200000 of men "would ſcarce in ſo many ages "have beene brought to 150, "which by our meanes was "ſo ſoone performed. And if "the law made by *Ferdinando*, "only againſt *Canibals*; *That all* "*which would not be Chriſtians*, "*ſhould bee bondſlaves*, had not

Metallius Martellus, præfat. in Oſorium.

"beene extended into other
"Provinces, wee ſhould have
"lacked men, to digge us out
"that benefite, which their
"countries affoord. Except we,
"when wee tooke away their
"old Idolatrie, had recompen-
"ced them with a new one of
"ours, except we had obtruded
"to thoſe ignorant and barba-
"rous people, ſometimes natu-
"rall things, ſometimes artifi-
"ciall, and counterfeit, in ſtead
"of *miracles* and except we had
"been alwaies ready to convey,
"and ſo apply this *medicine* made
"of this precious *American* dung
"unto the Princes of *Europe*, and
"their *Lords* and *Councellours*,
"the profit by the onely diſco-
"very of theſe places (which
"muſt of neceſſity bee refer-
"red to fortune) would have
"beene very little, yet I praiſe
"your perſeverance, and your
patience;

"patience; which (ſince that "ſeemes to bee your principall "vertue) you ſhall have good "occaſion to exercile heere, "when you remaine in a lower "and remoter place, then you "thinke belongs to your me-"rits. But although *Lucifer* being put into a heate, and almoſt ſmothered with this troupe and deluge of pretenders, ſeemed to have admitted *Ignatius*, as his *Lievtenant*, or *Legat à latere*, and truſted him with an abſolute power of doing wh t hee would, yet hee quickly ſpied his owne errour, and danger thereby. He began to remember how forcibly they uſe to urge the *Canon Alius*; by which the King of *France* is ſayd to have beene depoſed, not for his wickednesſe, but for his infirmity, and unfitneſſe to governe: And that

Paris de puteo, de syndicat. de excess. regnum.

kings do forfeit their dignity, if they give themselves to other matters, and leave the government of the State to their Officers. Therefore *Lucifer* thought it time for him to enter into the businesse, lest at last *Ignatius* should prescribe therein; by which title of prescription, hee well knew, how much the *Church* of *Rome* doth advance and defend it selfe against other *Princes*. And though he seemed very thankefull to *Ignatius*, for his delivery from this importunate company, yet when he perceived, that his scope and purpose was, to keepe all others out, hee thought the case needed greater consideration; For though hee had a confidence in his owne *Patriarkes*, which had long before possest that place, and in whose company (as an *Abbot* said to the *Devill*, who after

Sophronius cap. 45. Cõsenserat.

after long intermiſſion, now tempted him) *hee was growne old*, and doubted not but that they would defend their right, and oppoſe themſelves againſt any innovation, which *Ignatius* ſhould practiſe, yet if none but hee in a whole age ſhould bee brought in, hee was afraid, that this ſingularitie would both increaſe his courage and ſpirit, and their reverence and reſpect towards him. Caſting therefore his eyes into every corner, at laſt a great way off hee ſpyed *Philip Nerius*: who acknowledging in his owne particular no eſpeciall merit towards this kingdome, forbore to preſſe neerer the gare; But *Lucifer* called to his remembrance, that *Nerius*, and all that *Order*, of which he was the *Author*, which is called *Congregatio Oratorij*, were

erected, advanced, and dignified by the *Pope*, principally to this end, that by their inceſſant Sermons to the people, of the lives of *Saints*, and other *Eccleſiaſticke Antiquities*, they might get a new reputation, and ſo the torrent, and generall ſuperſtition towards the Ieſuits, might grow a little remiſſer, and luke-warme: for at that time the Pope himſelfe beganne to bee afraid of the Ieſuites, for they begunne to publiſh their *Paradox of Confeſſion and abſolution to bee given by letters, and Meſſengers*, and by that meanes to draw the ſecrets of all Princes onely to themſelves; And they had tried and ſollicited a great *Monarch*, who hath many deſignes upon *Italy*, againſt the *Pope*, and delivered to that Prince divers Articles, for the reforming

of

of him. Now the *Pope* and *Lucifer* love ever to follow one anothers example: And therfore that which the one had done in the middle world, the other attempted in the lower. Hereupon he called for *Philip Nerius*, and gave him many evidences of a good inclination towards him But *Nerius* was too ſtupid to interpret them aright. Yet *Ignatius* ſpied them, and before *Lucifer* ſhould declare himſelfe any further, or proceed too farre heerein, leſt after he were farre engaged, there ſhou'd bee no way to avert or withdraw him from his owne propoſitions (for he ſaw there muſt be reſpect had of his honour and conſtancy) he thought it fitteſt to oppoſe now at the beginning. Hee ſaid therefore, "that hee now perceived, that "*Lucifer* had not been al-

erected, advanced, and dignified by the *Pope*, principally to this end, that by their inceſſant Sermons to the people, of the lives of *Saints*, and other *Eccleſiaſticke Antiquities*, they might get a new reputation, and ſo the torrent, and generall ſuperſtition towards the Ieſuits, might grow a little remiſſer, and luke-warme: for at that time the Pope himſelfe beganne to bee afraid of the Ieſuites, for they begunne to publiſh their *Paradox of Confeſſion and abſolution to bee given by letters, and Meſſengers*, and by that meanes to draw the ſecrets of all Princes onely to themſelves; And they had tried and ſollicited a great *Monarch*, who hath many deſignes upon *Italy*, againſt the *Pope*, and delivered to that Prince divers Articles, for the reforming of

of him. Now the *Pope* and *Lucifer* love ever to follow one anothers example: And therfore that which the one had done in the middle world, the other attempted in the lower. Hereupon he called for *Philip Nerius*, and gave him many evidences of a good inclination towards him But *Nerius* was too ſtupid to interpret them aright. Yet *Ignatius* ſpied them, and before *Lucifer* ſhould declare himſelfe any farther, or proceed too farre heerein, leſt after he were farre engaged, there ſhou'd bee no way to avert or withdraw him from his owne propoſitions (for he ſaw there muſt be reſpect had of his honour and conſtancy) he thought it fitteſt to oppoſe now at the beginning. Hee ſaid therefore, "that hee now perceived, that "*Lucifer* had not beene al-

"together so much conversant
"with *Philip*, as with the *Iesu-*
"*its*, since hee knew not, how
"much *Philip* had ever profes-
"sed himselfe an enemy to
a Vita Ne- "him. (*a*) For he did not onely
ry fol. 107. "deny all visions, and appari-
b Fol. 108. "tions, (*b*) And commanded one
"to spit in *Maries* face, when she
"appeared againe, because hee
c. Fol. 212. "thought it was the *Devil*; (*c*)
"And drove away another that
"came to tempt a sicke man, in
d Fol. 229. "the shape of a Physitian; (*d*)
"And was hardly drawn to be-
e. Fol. 19. "leeve any possessings; but (*e*)
"when three *Devils* did meete
"him in the way, to affright him
"he neither thought them wor-
"thy of any *Exercismes*, nor so
"much as the signe of the
"Crosse, but meerely went by
"them, as though he scorned to
"looke at them, and so despigh-
"ted thē with that negligence.

It

"It may be that he hath drawne
"others into *Religion*, but him-
"selfe remained then in the *La-*
"*ity*; in so much as I remember,
"that (*f*) I used to call him, *The*
"*Saints Bell*, that hanges with-
"out, and cals others into the
"*Church*. (*g*) Neither doe they
"which follow this *Order*, bind
"themselves with any *vow* or
"*oath*; Neither do I know any
"thing for which this (*h*) king-
"dome is beholding to him, but
"that *hee mooved* Baronius *to*
"*write his Annalls*.

f *Fol.* 26.
g *Fol.* 313.
h *Fol.* 163.

To all this, *Nerius* said nothing, as though it had been spoken of some body else. Without doubt, either he never knew, or had forgot that hee had done those things which they write of him. But *Lucifer* himself took the boldnesse (having with some difficultie got *Ignatius* leave) to take *Nerius* his part: and

and proceeded ſo farre, that hee adventured to ſay, " That *Baro-*
" *nius*, *Bozius* and others, which
" proceeded out of the *Hive* of
" *Nerius*, had uſed a more free,
" open, and hard fashion againſt
" *Princes*, and better provided
" for the *Popes direct juriſdicti-*
" *on* upon all Kingdomes, and
" more ſtoutly defended it than
" they; which undertaking the
" cauſe more tremblingly, then
" becomes the Majeſtie of ſo
" great a buſineſſe, adhered to
" *Bellarmines* ſect, and deviſed
" ſuch crooked waves, and ſuch
" perplexed intanglings, as by
" reaſon of the various, and un-
" certaine circumſtances, were
" of no uſe: And that whatſo-
" ever *Nerius* his *Schollers* had
" performed, muſt bee attribu-
" red to him, as the fruit to the
" roote. *Ignatius* perceiving,
that *Lucifer* undertooke all of-

fices

fices for *Nerius*, and became Iudge, Advocate, and Witneſſe, purſuing his former reſolution, determined to interrupt him, leſt when hee had inlarged himſelfe in *Nerius* commendation, hee ſhould thereby bee bound to a reward. Hee therefore cryed out, "What hath "*Nerius* done? what hath he, "or his followers put in exe- "cution? have they not ever "beene onely exerciſed in ſpe- "culations, and in preparatory "doctrines? Are theſe Bookes "which are written of the *Iu-* "*riſdiction* of the *Pope*, to any "better uſe than *Phyſicians Le-* "*ctures* of Diſeaſes, and of Me- "dicines? whilſt theſe *Recipes* "lie hid in *Phyſicians* bookes, "and no body goes to the *Pati-* "*ent*; no body applyes the Me- "dicines to the Diſeaſe. What "good, what profit comes by

ail

"all this? what part, what mem-
"ber of this languiſhing body
"have they undertaken? In what
"*Kingdome* have they corrected
"theſe humours, which offend
"the *Pope*, either by their *In-*
"*ciſion* or *cauteriſing*? what
"ſtate have they cut up into an
"*Anatomy*? what *Sceleton* have
"they provided for the inſtru-
"ction of Poſterity? Doe they
"hope to cure their diſeaſes, by
"talking and preaching, as it
"were with charmes and en-
"chantments? If *Nerius* ſhall be
"thought worthy of this Ho-
"nour, and this place, becauſe
"out of his *ſchollers* writings
"ſomething may bee gleaned,
"which may be applied to this
"purpoſe, why ſhould we not
"have *Beza* and *Calvin*, and
"the reſt of that ſort here in
"Hell, ſince in their bookes
"there may bee ſome things
found

"found, which may be wreſted
"to this purpoſe? But, ſince
"their ſcope was not to extir-
"pate *Monarchies*, ſince they
"publiſhed no ſuch *Canons*
"and *Aphoriſmes* as might be
"applied to all caſes, and ſo
"brought into certaine uſe and
"conſequence, but limited theirs
"to circumſtances which ſel-
"dome fall out, ſince they deli-
"vered nothing dangerous to
"Princes, but where, in their
"opinion, the *Soveraignty* re-
"ſided in the *People*, or in cer-
"taine *Ephori*, ſince they ne-
"ver ſaid, that this power to vi-
"olate the perſon of a Prince,
"might either be taken by any
"private man, or committed
"to him, and that therefore
"none of their Diſciples hath
"ever boaſted of having done
"any thing upon the perſon
"of his Soveraigne: wee ſee

that

"that this place hath ever been
"ſhut againſt them: there have
"bin ſome few of them (though
"I can ſcarce afford thoſe men
"the honour to number them
"with *Knox* and *Goodman*, and
"*Buchanan*) which following
"our examples, have troubled
"the peace of ſome States, and
"been injurious to ſome Prin-
"ces, and have been admitted
"to ſome place in this King-
"dome; but ſince they have
"perform'd nothing with their
"hands, nor can excuſe them-
"ſelves by ſaying, they were
"not able: (for wherein was
"*Clement*, or *Ravillac* more a-
"ble than they, or what is not
"he able to doe in the middeſt
"of an Armie, who deſpiſeth
"his owne life?) they ſcarce e-
"ver aſpire, or offer at this ſe-
"cret and ſacred *Chamber*. *Ix-*
"*ciſer* had a purpoſe to have re-
plied

"plied to this: That perchance "all their hands which had bin "imbrued in the bowells of "Princes, were not so immedi- "atly armed by the Iesuites, as "that they were ever present "at all consultations and resolu- "tions: (and yet hee meant to "say this, not as sworne wit- "nesse, but as *Lucifer* himselfe, "and the father of lies, in which "capacitie hee might say any "thing) But that it was enough "that *Confessors* doe so possesse "them with that doctrine, that "it is not now proposed to "them as *Physicke*, but as natu- "rall food, and ordinary diet; "and that therfore for the per- "formance of these things, a "Iesuites person is no more re- "quisite, then that the heart of "a man, because it sends forth "spirits into everie limbe, "should therefore bee present

in

Brisson. de formul. l. 1.

"in every limbe: that when it "was in use for the *Consuls* of "*Rome* for the safety of their "Country and army, to devote "themselves over to the infer-"nall *god*, it was lawfull for "themselves to abstaine and "forbeare the Act, and they "might appoint any Souldier "for that *Sacrifice*: and that so "the Iesuites for the perfor-"mance of their resolutions, "might stirre up any amongst "the people: (for now they en-"joy all the priviledges, of "the *Franciscans*, who say; "*That the name of People, com-*"*prehends all which are not of*"*their Order*) And that if this "be granted, *Nerius* his Schol-"lers are inferiour to none; "with whose bookes (if all the "*Iesuites* should perish) the "Church might content her "selfe, and never feare dearth

Reinsnik. Manual. Franciscan. cap. 9.

nor

nor leaneneſſe. This *Lucifer* would have ſpoken; but hee thought it better and eaſier to forbeare: for he obſerved, that *Ignatius* had given a ſign, & that all his troupes which were many, ſubtile, and buſie, ſet up their briſtles, grumbled, and compacted themſelves into one body, gathered, produced, and urged all their evidence, whatſoever they had done, or ſuffered. There the *Engliſh Legion*, which was called *Capiſtrata*, which *Campian* led, and (as I thinke) *Garnet* concluded, was fiercer than all the reſt. And as though there had beene ſuch a ſecond *Martyrdome* to have been ſuffered, or as though they might have put off their *Immortalitie*, they offered themſelves to any imployment. Therefore *Lucifer* gave *Nerius* a ſecret warning to withdraw himſelf, and ſpoke no more

Haltered.

more of him; and despairing of bringing in an other, began earnestly to thinke, how hee might leave *Ignatius* out. This therefore he said to him: "I am sorry my *Ignatius*, that I "can neither find in others, de- "serts worthy of this place, nor "any roome in this place wor- "thy of your deserts. If I might "die, I see there would be no "long strife for a Successor: "For if you have not yet done "that act which I did at first in "*Heaven*, and thereby got this "Empire, this may excuse you, "that no man hath been able "to tell you what it was: For "if any of the *Ancients* say "true, when they call it *Pride*, "or *Licentiousnesse*, or *Lying*; or "if it be in any of the *Casuists*, "which professe the Art of sin- "ning, you cannot be accused of "having omitted it. But since I

may

"may neither forſake this *king-*
"*dome*, nor divide it, this onely
"remedy is left: I will write to
"the Biſhop of *Rome* hee ſhall
"call *Galilæo* the *Florentine* to
"him, who by this time hath
"throughly inſtructed himſelfe
"of all the Hills, Woods, and
"Cities in the new world, the
"*Moone*. And ſince he offered
"ſo much with his firſt *Glaſ-* *Nuncius*
"*ſes*, that hee ſaw the *Moone* *ſydereus.*
"in ſo neere a diſtance, that
"hee gave himſelfe ſatisfacti-
"on of all, and the leaſt parts
"in her, when now being
"growne to more perfection
"in his Art, he ſhall have made
"new *Glaſſes*, and they recei-
"ved a hallowing from the
"*Pope*, he may draw the *Moone*,
"like a Boat floating upon the
"water, as neere the Earth as
"he will. And thither (becauſe
"they ever claime that thoſe

imploy-

"imployments of diſcovery "belong to them) ſhall all the "Ieſuites bee transferred, "and eaſily unite and recon- "cile the *Lunaticke Church* to "the *Romane Church*: without "doubt, after the Ieſuites have "been there a little while, there "will ſoone grow naturally a "*Hell* in that world alſo: over "which, you *Ignatius* ſhall have "dominion, and eſtabliſh your "kingdom and dwelling there. "And with the ſame eaſe as "you paſſe from the earth to "the *Moon*, you may paſſe from "the *Moone* to the other *ſtars*, "which are alſo thought to be "worlds, and ſo you may beget "and propagate many *Hels*, and "enlarge your *Empire*, and come "neerer unto that high ſeate, "which I left at firſt. *Ignatius* had not the patience to ſtay till *Lucifer* had made an end; but

but as ſoone as hee ſaw him pauſe, and take breath, and looke, firſt upon his face, to obſerve what changes were there, and after to caſt his eye to another place in *Hell*, where a great noyſe was ſuddenly rayſed: hee apprehended this intermiſſion, and as though *Lucifer* had ended, he ſayd: "That of "*Lucifers* affection to the *Ro-*"*mane Church*, and to their *Or-*"*der*, every day produced new "Teſtimonies: and that this "laſt was to bee accounted as "one of the greateſt. That he "knew well with how great "devotion the Biſhop of "*Rome* did ever embrace and "execute all councels procee-"ding from him: And that "therefore he hoped, that hee "would reſerve that imploy-"ment for the Ieſuits, and that "*Empire* for him their founder:

and

" and that he beleeved the *Pope*
" had thought of this before;
" and at that time when he put
" *Parsons* the *English* Iesuite in
" hope of a *Cardinalship*, hee
" had certainely a reference to
" this place, and to this *Church*:
" That it would fall out short-
" ly, that all the damages,
" which the *Romane Church*
" hath lately suffered upon the
" earth, shall bee recompenced
" onely there. And that, now
" this refuge was opened, if she
" should bee reduced into gre-
" ter streights, or if she should
" be utterly exterminated, the
" world would not much la-
" ment and mourne for it. And
" for the entertainment of the
" Iesuits there, there can bee
" no doubt made at this time,
" when, (although their pro-
" fession bee to enter whether
" Princes will or no) all the
Princes

"Princes of the world will not
"onely graciouſlie afford
"them leave to goe, but wil-
"lingly and cheerefully acom-
"pany them with Certificates,
"and Demiſſory letters. Nor
"would they much reſiſt it, if
"the Pope himſelfe would
"vouchſafe to goe with them,
"and ſo fulfill in ſome ſmall
"meaſure, that propheeie of
"his *Gerſon*, *De Auferibilitate*
"*Papæ*. Beſides this, a woman
"governes there; of which
"Sexe they have ever made
"their profit, which have at-
"tempted any *Innovation* in re-
"ligion; with how much dili-
"gence were the two *Empreſſes*
"*Pulcheria* and *Eudoxia* ſolici-
"ted by the *Pope* for the eſtabli-
"ſhing of *Eaſter?* how earneſt-
"ly did both *Pelagius* and the
"*Pope* ſtrive by their letters to
"draw the *Empreſſe* to their

"ſide? For ſince *Iulia* had that
"honour given to her in pub-
"lique coynes, that ſhe was cal-
"led *the Mother of the Armie,*
"*the Mother of the Gods, and*
"*of the Senate, and the Mo-*
"*ther of her Countrie*; Why
"may not women inſtructed
"by us, be called *Mothers of*
"*the Church?* Why may not
"wee relye upon the wit of
"women, when, once, the
"Church delivered over her
"ſelfe to a woman-*Biſhop?* And
"ſince we are reputed ſo for-
"tunate in obtaining the fa-
"vour of women, *that women*
Reg. Ieſuit. fol. 73. "*are forbid to come into our hou-*
Ibid. fo. 47. "*ſes*; and we are forbid, *to take*
"*the charge of any Nunnes*; ſince
"we have had ſo good experi-
"ence of their favour in all the
"*Indies*, or at leaſt have thought
"it fit, that they which have
"the charge to write our an-
niverſarie

"niverſarie letters from thence
"ſhould make that boaſt, and
"adde ſomething to the
"Truth, both becauſe the
"Auncient *Heretiques* held
"that courſe in inſinuating
"their opinions, and becauſe
"they which are acquainted
"with our practices, will thinke
"any thing credible, which is
"written of us in that behalfe,
"why ſhould wee doubt of
"our fortune in this *Queene*,
"which is ſo much ſubject to
"alterations and paſſions? ſhee
"languiſhes often in the ab-
"ſence of the Sunne, and of-
"ten in *Eccliſpes* falles into
"ſwounds, and is at the poynt
"of death. In theſe advanta-
"ges we muſt play our parts, and
"put our devices in practiſe: for
"at theſe times any thing may
"bee drawne from her. Nor
"muſt we forbeare to try, what

" verſes and incantations may
" worke upon her: For in thoſe
" things which the *Poets* writ,
" though they themſelves did
" not beleeve them, wee have
" ſince found many truths, and
" many deepe myſteries: nor can
" I call to minde any woman,
" which eyther deceived our
" hope, or ſcaped our cunning,
" but *Elizabeth* of *England*; who
" might the rather be pardoned
" that, becauſe ſhee had put off
" all affections of women. The
" principall Dignity of which
" ſex, (which is, to bee a *Mo-*
" *ther*) what reaſon had ſhee to
" wiſh, or affect, ſince without
" thoſe *womaniſh* titles, unwor-
" thy of her, of wife, & mother,
" ſuch an heire was otherwiſe
" provided for her, as was not
" fit to be kept any longer from
" the inheritance. But when I,
" who have them, ſpeake thus
much

"much in the honour of theſe
"two *Princes*, I finde my ſelfe
"carried with the ſame fury, as
"thoſe *Beaſts* were, which our
"men ſay, did ſometime adore
"the *Hoſt* in the *Maſſe*. For it
"is againſt my will, that I pay
"thus much to the *Manes* of
"*Elizabeth*: from ſcorning of
"which word *Manes*, when
"the King of great *Britaine*
"writ it, I would our *Parſons*
"had ſerborne, ſince one of
"our owne *Ieſuites* uſeth the
"ſame word, when reprehen-
"ding our Adverſaries, hee
"ſaies, *That they doe inſult upon*
"*Garnets Manes.* And yet
"this *Elizabeth* was not free
"from all *Innovation*; For the
"ancient *Religion* was ſo much
"worne out, that to reduce that
"to the former dignity, and ſo
"to renew it, was a kind of *In-*
"*novation*: and by this way of

Heiſſius ad Apher. Ieſuit. fol. 135.

" innovating ſhee ſatisfied the
" infirmitie of her ſex, if ſhee
" ſuffered any: for a little *Inno-*
" *vation* might ſerve her, who
" was but a little, a woman. Nei-
" ther dare I ſay, that this was
" properly an *Innovation*, leſt
" thereby I ſhould confeſſe, that
" *Luther* & many others which
" live in baniſhment in *Heaven*
" far from us, might have a title
" to this place, as ſuch *Innova-*
" *tors*. But we cannot doubt, but
" that this *lunatike Queene* will
" bee more inclinable to our In-
" novations: for our *Clavius*
" hath bin long familiarly con-
" verſant with her, what ſhee
" hath done frō the beginning,
" what ſhee will doe hereafter,
" how ſhe behaves her ſelfe to-
" ward her neighbor kingdoms,
" the reſt of the ſtars, and all the
" planetary, and firmamentarie
" worlds; with whom ſhee is in

league

"league & amity, and with whó
"at difference, he is perfectly in-
"ſtructed, ſo he have his *Ephe-*
"*merides* about him. But *Cla-*
"*vius* is too great a perſonage
"to be beſtowed upon this *lu-*
"*natike Queene*, either as her
"Counſeller, or (which were
"more to our profit) as her
"Confeſſor. So great a man
"muſt not be caſt away upon ſo
"ſmall a matter. Nor have we
"any other beſides, whom up-
"on any occaſion we may ſend
"to the Sunne, or to the other
"worlds, beyond the world.
"Therefore wee muſt reſerve
"*Clavius* for greater uſes. Our
"*Herbeſtus*, or *Buſæus*, or *Voel-*
"*lus* (and theſe bee all which
"have given any proofe of
"their knowledge in *Mathe-*
"*matickes*) although they bee
"but taſtleſſe, and childiſh,
"may ſerve to obſerve her a-

"ſpects, and motions, and to
"make *Catechiſmes* fit for this
"*Lunaticke Church:* for though
"*Garnet* had *Clavius* for his
"*Maſter*, yet he profited little
"in the Arts, but being filled
"with *Bellarmines Dictates*,
"(who was alſo his *Maſter*)
"his minde was all upon *Poli-*
"*tickes*. When we are eſtabli-
"ſhed there, this will adde
"much to our dignity, that in
"our letters which wee ſend
"downe to the earth, (except
"perchance the whole *Ro-*
"*mane Church* come up to us
"into the *Moon*) we may write
"of what miracles wee liſt:
"which we offered to doe out
"of the *Indies*, and with good
"ſucceſſe, till one of our *Order*,
"in a ſimplicitie, and ingenuity,
"fittter for a *Chriſtian*, then a
"Ieſuite, acknowledged and
"lamented that there were no
miracles

Tu lam. Ian. Apol. pro Garnet. c. 5.

Acoſta de procur. Ind. Salu lib. 5. c. 9.

"*miracles* done there. Truely it
"had been better for us to have
"ſpit all thoſe five *Brothers, A-*
"*coſtas*, out of our *Order*, than
"that any one of them ſhould
"have vomitted this reproach
"againſt us. It is of ſuch men
"as theſe in our *Order*, that
"our *Gretzer* ſayes, *There is no* *De ſtudijs*
"*body without his Excrements,* *Ieſuit. ab-*
"becauſe though they ſpeake *ſtruſ. c. 5.*
"truth, yet they ſpeake it too
"rawly. But as for this con-
"templation, and the eſtabli-
"ſhing of that governement,
"(though it bee a pleaſant con-
"ſideration) wee may neither
"pamper our ſelves lõger with
"it now, nor detaine you lon-
"ger therin. Let your *Greatneſſe*
"write; let the *Pope* execute
"your councel; let the *Moon* ap-
"proach when you two thinke
"fit. In the meane time let me
"uſe this Chamber, as a reſt-

B. Mar. de Purgat. li. 2. c. 8.

" ing place: For though *Pope* " *Gregorie* were ſtrucken by " the Angell with a perpetuall " paine in his ſtomacke and " feet, becauſe hee compelled " *God* by his prayers, to deli- " ver *Traian* out of *Hell*, and " transferre him to *Heaven*; " and therefore God, by the " mouth of *Gregorie*, tooke " an aſſurance for all his *Suc-* " *ceſſors*, that they ſhould ne- " ver dare to requeſt the like " againe: yet when the *Pope* " ſhall call mee backe from " hence, hee can be in no dan- " ger, both becauſe in this con- " tract, *God* cannot bee preſu- " med to have thought of me, " ſince I never thought of him, " and ſo the contract therein " voyd; and becauſe the Con- " dition is not broken, if I bee " not removed into *Heaven*, " but transferred from an earth-

ly

"ly *Hell*, to a *Lunatique Hell.*
"More then this hee could not
"be heard to ſpeake: For that
"noyſe, of which I ſpoke be-
"fore, increaſed exceedingly,
"and when *Lucifer* asked the
"cauſe, it was told him, that
"there was a ſoule newly ar-
"rived in *Hell*, which ſaid that
"the *Pope* was at laſt entrea-
"ted to make *Ignatius a Saint*,
"and that hee haſtened his
"Canonization, as thinking it
"an unjuſt thing, that when all
"Artificers, and prophane But-
"chers had particular *Saints* to
"invocate, only theſe ſpirituall
"Butchers, and *King-killers*,
"ſhould have none: For when
the Ieſuit *Cotton* in thoſe que-
ſtions which by vertue of his
inviſible priviledge he had pro-
vided for a poſſeſt perſon, a-
mongſt others, dangerous both
to *England* and *France*, had in-

ſerted

ſerted this queſtion: *What ſhall I do for* Ignatius *his Canonizing?* and found out at laſt, that *Philip King of Spayne*, and *Henry King of France*, contended by their Ambaſſadours at *Rome*, which of them ſhould have the honour of obtaining his Canonizing (for both pretending to be King of *Navarre*, both pretended that this right and honour belonged to him: and ſo both deluded the Ieſuits:) For *D' Alcala* a *Franciſcan*, and *Penafort* a *Iacobite*, were by *Philips* meanes canonized, and the Ieſuite left out. At laſt hee deſpaired of having any aſſiſtance from theſe Princes; nor did he thinke it convenient, that a Ieſuite ſhould bee ſo much beholden to a King, ſince *Baronius* was already come to that heighth and conſtancie, that being accuſed of ſome wrongs done

Pietro Mathieu l. 1. Nar. 4.

Litera ejus ad Philip. 3.

done to his King, he did not vouchſafe to write in his owne excuſe to the King, till the *Conclave* which was then held, was fully ended, leſt (as himſelf gives the reaſon) if he had then beene choſen *Pope*, it ſhould be thoght hee had beene beholden to the King therein. For theſe reaſons therefore they labour the *Pope* themſelves. They confeſſe, that if they might chooſe, they had rather hee ſhould reſtore them into all which they had loſt in *France*, and *Venice*, then that *Ignatius* ſhould bee ſent up into *Heaven*; and that the *Pope* was rather bound to doe ſo, by the Order which *God himſelfe* ſeemes to have obſerved in the *Creation*, where hee firſt furniſhed the *Earth*, and then the *Heavens*, and confirmed himſelfe to be the *Iraelites God* by this *argument*, that he had given them

Gen. 2. 4.

Gen. 17. 8. them the land of *Canaan*, and other temperal blessings. But since this exceeded the Popes omnipotence in earth, it was fit hee should trie what he could do in *heaven*. Now the *Pope* would faine have satisfied them with the title of *Beatus*, which formerly upon the intreatie of the Princes of that *family* he had afforded to *Aloisius Gonzaga* of that *Order*. He would also have given this title of *Saint* rather to *Xaverius*, who had the reputation of having done *Miracles*. Indeed he would have done any thing, so he might have slipped over *Ignatius*. But at last he is overcome; and so against the will of *Heaven*, and of the *Pope*, *Lucifer* himselfe being not very forward in it, *Ignatius* must bee thrust in amongst the *Saints*. All this discourse, I, being growne cunninger than that Doctor, *Gabriel*

Vita ejus Epist. ad Paul. 5.

briel Nele (of whom *Bertolus* ſpeaketh) that by the onely motion of his lips, without any utterance, underſtood all men, perceived and read in every mans countenance there. Theſe things aſſoone as *Lucifer* apprehended them, gave an end to the contention; for now hee thought hee might no longer doubt nor diſpute of *Ignatius* his admiſſion, who, beſides his former pretences, had now gotten a new right & title to the place by his *Canonization*; and he feared that the *Pope* would take all delay ill at his hands, becauſe *Canonization* is now growne a kind of *Declaration*, by which all men may take knowledge, that ſuch a one to whom the Church of *Rome* is much beholden, is now made partaker of the principall dignities & places in *Hell*: For theſe men ever make as though they would

L. 1. de ver. oblig.

would follow *Augustine* in all things,& therfore they provide that that alsoshall be true which he said in this point;*That the reliques of many are honoured upon earth,whose soules are tormented in hell.* Therfore he took *Ignatius* by the hand,& led him to the gate. In the mean time,I,which doubted of the ttuth of this report of his Canonizing, went a little out for further instruction: for I thought it scarce credible that *Paulus* 5. who had but lately burdened both the *City* of *Rome,* and the *Church,* with so great expences, when he canonized *Francisca Romana*,would so easily proceede to canonize *Ignatius* now, when neither any Prince offered to beare the charge, nor so much as solicited it: for so hee must bee forced to waste both the *Treasures* of the Church at once. And from

from *Leo* 3. who 800 yeares after Christ, is the first Pope wch Canonized any, I had not obserserved that this had ever beene done: Neither doe I think that *Paulus* 5. was drawn to the canonizing of this woman by any other respect, then because that *Rule* which she appointed to her *Order, was dictated & written by S. Paul:* For though *Peter*, and *Magdalen*, and others, were present at the writing thereof, as witnesses, yet *Paul* was the *Author* thereof. And since Saint *Pauls* old *Epistles* trouble and disadvantage this Church, they were glad to apprehend any thing of his new writing, which might be for them, that so this new worke of his might beare witnesse of his second conversion to *Papistry*, since by his first conversion to *Christianity*, they got nothing: for to say, *Valaderius. fol.* 57.

say, that in this busines *Paulus* 5. *could not choose but bee God, God himself*, to say *that he must needs have lived familiarly with the God-head: and must have heard Predestination it selfe whispering to him: and must have had a place to sit in Councel with the most divine Trinity*, (all which *Valaderius* sayes of him) is not necessary in this matter, wherein the popes for the most part proceed, as humane affections lead them. But at last, after some enquiry, I found that a certain idle *Gazettier*, which used to scrape up newes, and rumours at *Rome*, and so to make up sale letters, vainer, & falser, thā the Iesuits letters of *Iapan*, & the *Indies*, had brought this news to *Hell*, and a little Iesuiticall *Novice*, a credulous soul, received it by his implicit faith, and published it. I laughed at *Lucifers* easinesse to beleeve, and

Fol. 5.

I saw

I saw, no reason ever after, to accuse him of infidelity. Upon this I came back againe, to spy (if the gates were stil open) with what affection *Ignatius*, and they who were in ancient possessiō of that place, behaved themselves towards one another. And I found him yet in the porch, and there beginning a new contention: for having presently cast his eyes to the principall place, next to *Lucifers* owne *Throne*, and finding it possest, he stopt *Lucifer*, and asked him, who it was that sate there. It was answered, that it was *Pope Boniface*; to whom, as to a principall Innovator, for having first challenged the name of *Vniversal Bishop*, that honour was afforded. Is he an Innovator thundered *Ignatius*? shall I suffer this, when all my disciples have laboured all this while to prove to the world, that all the *Popes* before

before his time did uſe that name? and that *Gregory* did not reprehend the *Patriarch Iohn* for taking to himſelf an Antichriſtian name, but for uſurping a name which was due to none but the *Pope*. And could it be fit for you, *Lucifer*, (who in this were either unmindfull of the *Romane Church*, or elſe too weake and incapable of her ſecrets and myſteries) to give way to any ſentence in *Hell*, which (though it were according to truth) yet differed from the Ieſuites *Oracles*? With this *Ignatius* flyes upwards, and ruſhes upon *Boniface*, and throwes him out of his Seate: And *Lucifer* went up with him as faſt, and gave him aſſiſtance, leſt, if hee ſhould forſake him, his owne ſeate might bee endangered. And I returned to my body; which

As

As a flower wet with laſt nights
dew, and then
Warm'd with the new Sunne, doth
ſhake off agen
All drowſineſſe, & raiſe his trem-
bling Crowne,
Which crookedly did languiſh, and
ſtoope downe
To kiſſe the earth, and panted now
to finde
Thoſe beames return'd, which had
not long time ſhin'd,

was with this returne of my ſoule ſufficiently refreſhed And when I had ſeene all this, and conſidered how fitly and proportionally *Rome* and *Hell* anſwered one another, after I had ſeene a Ieſuite turne the *Pope* out of his *Chayre* in *Hell*, I ſuſpected that that *Order* would attempt as much at *Rome*.

An Apologie for *Ieſuites.*

NOw it is time to come to the *Apologie* for *Ieſuites:* that is, it is time to leave ſpeaking of them, for hee favours them moſt, which ſayes leaſt of them; Nor can any man, though he had declamed againſt them till all the ſand of the ſea were run thorow his hour-glaſſe, lack matter to adde of their practiſes. If any man have a minde to adde any thing to this *Apologie*, hee hath my leave; and I have therefore left roome for three or foure lines, which is enough for ſuch a paradox; and more than *Iungius*, *Seribanius*, *Gretzerus*, *Richeomus*, *Cydonius*, and all

all the reſt which are uſed to *Apologies*, and almoſt tired with a defenſive war, are able to employ, if they will write onely *good* things, and *true*, of the *Ieſuits*. Neither can they comfort themſelves with this, That *Cato* was called to his anſwer foure and fourty times: for he was ſo many times acquitted, which both the *Parliaments* of *England* and *France* deny of the *Ieſuites*. But if any man think this *Apology* too ſhort, he may think the whole booke an *Apology*, by this *rule* of their own, *That it is their greateſt argument of innocency to be accuſed by us*. At this time, whilſt they are yet ſomewhat able to doe ſome harme in ſome places, let them make much of this *Apologie*. It will come to paſſe ſhortly, when as they have bin diſpoyled and expelled at *Venice*, and ſhaked and fanned

Bonar. in Amphithe.

fanned in *France*, ſo they will bee forſaken of other *Princes*, and then their owne weakeneſſe will bee their *Apology*, and they will grow harmeleſſe out of neceſſity, and that which *Vegetius* ſayd of chariots armed with ſithes and hookes, will be applied to the Ieſuits, *at firſt they were a terror, and after a ſcorne.*

Lib. 1. c. 14.

FINIS.